

*K Bible A.D. Daniel*  
13  
SUPPLEMENT  
TO  
*Stricture & Lucis:*  
OR  
Second Thoughts.

Being an Addition to, and Correction  
of some Conjectures and Expositions  
in a former Discourse upon *Daniel's*  
Weeks, and several Passages in the  
*Revelations*, particularly, Chap.  
XVII. v. 8, 9, 10, 11.

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*— Illud pro certo habens, nisi in hisce tali-  
bus, liberius paulo sentiendi, imo & erran-  
di venia concedatur, ad profunda illa & la-  
tentia veritatis adyta viam nunquam pate-  
factum iri. Mede Præfat. Lector. Com-  
ment. Apoc.*

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By the same Author.

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Had per-  
used the former Tract, and I erran-  
tially corrected it, as perhaps the  
author intended, and in some places  
added or altered, I have been  
obliged to.

By the same Author.

L O N D O N.

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# SUPPLEMENT

T O

## *Stricturae Lucis.*



**S**T *John*, it is certain, had Visions Prophetical, and predictive of Things which should be brought to pass, most of them many Years, nay, Centuries of Years, after his Decease. Whoever therefore would rightly interpret such Visions and Revelations, as wherein there is a Representation made of Things for a long Time future; the same must have regard, not so much to the Days of the Apostle who received the Revelation, and who saw the Vision, as to that Period or Age of the World, which the Prophecy doth in all probability refer to, and in which its eventua-

tion may most reasonably be expected. To apply our Rule now, Take for instance, *Rev.* xvii. 8, 9, 10, 11. I omit the rest of the Chapter, and single out these Verses, as bearing the most abstruse Sense of all the other, and being fit to be ranked with the most *Ænigmatical* and dark Sayings of the Prophets.

This under our present Consideration, is certainly a Vision, whose subject matter doth manifestly relate to the latter Times of the Church and World, and which for that Reason, was in the earlier Days of Christianity, like a Writing sealed up, and not to be interpreted, or read till after the Empire should become *Decacorne*, till after the Beast which ariseth out of the Earth, with his Lamb-like Horns, should appear, *Rev.* xiii. 11. and moreover, till that *Succrescens Cornu*, *Dan.* vii. vii. that so much *Stouter Horn than his Fellows*, v. 20. should be sprung up and grown into a great Mountain, Sultany, or Kingdom, as it is this Day; wherein our Eyes do see a Verification of the Thing, a Specification of the Fact; for the *Turk* is indeed the stoutest Horn of them all, a stouter *Fellow* than the *German Emperour*, or than any other of the Christian Princes considered by themselves. And now that there is a Door opened to us, through the Succession of Events, and a certain preparedness of



of Things for an Interpretation, let us pitch upon our Time, and for the Age of this World suppose the present Year, A. D. 1729. and then the Prophecy applied to this, or to Years and Ages yet to come, may be understood to speak on this wise, *Rev. xvii. 10. And there are seven Kings, Five are fallen, and One is, how? or what one is that which is? not the Government in actual Being, when the Vision was seen, as some fancy; no, let St. John's Days alone, say I, he was dead long enough before this Vision was ripe for any Explication. However, for better Method's Sake, I shall here look back to the Eighth Verse, and having explain'd it according to our Hypothesis, resume this again in its proper Turn.*

*v. 8. The Beast that thou sawest, was, and is not, and shall ascend out of the bottomless Pit, &c. i. e. Rome Pagan and Caesarean, in its Monarchical Imperial height, and before that in its Consular Dignity and Majesty, was one supreme commanding Head or Body, thus, the Beast was, and is not, having passed through that State, and become lost and dead as to such its former Being. Since which mighty Change, having again attained to another Turn, and new Conditions of Being, lo, it existeth under another Guise; it appeareth now in its ten-horned Capacity, much altered from what it*

was, and as a fresh, strange Beast, ascended out of the Earth and Sea's Abyss, *i. e.* midland Countries and maritime Coasts. In whole as strange *Compages* also, there are found the *Turk*, the *Pope*, the ten Independent Horns, or Sovereignities, together with a Supernumerary Horn as it were, originally little, now immensely great: Both the *European* and the *Asiatick* World wondring in the meanwhile, as on the one Hand, at the incredible Progress and Success of *Mahomet's* Arms and false Religion; so on the other Hand, at the matchless Ambition, Idolatry, and Witch-craft of the Church of *Rome*: Wondring, I say, whilst they behold the *Beast* which one while was, then ceaseth to be, as a Thing extinct, and yet emergeth *de novo*, is seen again under other Forms, and to the Admiration of all, found running on in a long series and succession of Years. *V. 10. And there are seven Kings, Five are fallen, and One is, viz.* the dismember'd, *Christian Empire*, however cemented and held together, whether by mutual League and Consent, or other providential Ways, *is.* Now this being a farther continuance and prolongation of the life of the Beast, but under a quite different *Species* from that Monarchical, Imperial Oneness of the old *Romans*, it constituteth a quite different King; The Complexion, the State of

of the Empire as it is this Day, being taken *Collectively*, I mean, and, *co nomine*, passing in Prophetical Estimation for one; and thus have you seen, who, and what, That One is, which maketh the *Sixth King*. The other, the great *Eb-nick Anti-christ*, is not yet come, and when he cometh, he must continue a short Space. This Man of Sin, whether he ariseth from among the scattered *Paganized Tribes of Israel*, or the *Hordes of Idolatrous wild Tartars*, will probably be some Diabolically inspired *Lama*, animating by *Diabolical Arts* those great and mighty Potentates. Of this famous *Tartar High Priest and Idol*, I find this account given in the *Royal Atlas*, pag. 147. The Eldest Brother was the *Kut-tught*, or High Priest of the Nation. — This is supposed to be the Vicar of the great *Lama* or *Tartar Prince and Idol*, of whom Authors have told such strange Stories. He is worshipped like a *Deity* by the *Mongolians* and other *Tartars*, who send for his Blessing from the remotest Parts.

*Athanasius Kircher*, and others say, the greatest *Tartar Princes and Lords* esteem themselves happy, if by rich Presents they can obtain some of his Excrements dry'd, which they put into a golden Box, and carry about their necks, as a Preservative against all Calamities, and



Sometimes mix his Excrements, and Water, with their Medicines. They are made to believe he never dies, but renews his Age like the Moon; and the *Lamas* or Priests about him, carry on the Cheat, by having always in readiness, one as like him as they can, and so bury the *Lama* secretly when he dies, and set up the other in his Stead. They keep him in a secret part of his Palace, which is adorn'd with Gold, Silver, and precious Stones, and enlightened with costly Lamps. He sits on a rich Throne to receive Adoration, but no Man is suffered to come very near him. Some Execrable *Lama* then perhaps, or Idolized High Priest, higher than the Kings of the Earth, This *Anti-christ* will be, deceiving them with a Show of Miracles wrought by him, and thence putting in a claim to Religious Worship above the *Arabian Mahomet*, or any other impious Impostor that ever yet blasphemed.

The Prophecy saith, that *when he cometh, he must continue a short Space*. Mark well the Words, it is a *short Space*; probably, not exceeding that of three Years and a half; long it cannot be, because of the excessive Rage and Pride of this Blasphemer, who will not only do his endeavour utterly to suppress and crush the Church, but will also lift himself up into the Throne of God, affirm-  
ing,

ing, and proclaiming it boldly to the World, *that he is God*, 2 *Thess.* ii. 4. then will be seen the tremendous Power of Darknes. *And there shall be a Time of Trouble, such as never was*, Dan. xii. 1. but this is the gracious Promise made unto the *Israel* of God, *Rev.* iii. 10. *Because thou hast kept the Word of my Patience, I also will keep thee from the Hour of Temptation, which shall come upon all the World, to try them that dwell upon the Earth*, v. 11. *And the Beast that was, and is not*, &c. i. e. And the *Beast* that was supreme Lord of *Rome*, and as an Instrument exercised the power of the *Dragon* by the Idolatrous *Cæsars*, but doth not so now, he being quite abolish'd, and extinguished as to that *Head*; the same is notwithstanding found alive yet, under another *Form* putting forth, and exerting a *Draconical Power*, *conjunctim*, jointly and together, in the *Ten*, and in the *two-horned Beast*, the latter of which being a kind of unholy Composure, a mixt Creature engender'd of Spiritual and Temporal together, it maketh a motly different King from any of the rest, any of the former six, and is also the last, and eighth of the Sons of Perdition, sufficiently distinguished from the other, both by internal and external Characters; though in some respects he may

may be deemed a Limb of the sixth Kingship; a Limb, I say, of the Ten-partite holy *Roman Empire*, to which also, in its present broken Condition, he serves for a Head, or *Vinculum Unionis*. The Ten Christian Powers agreeing to own the *Pope's* Supremacy, *Oecumenical Episcopacy*, Spiritual Authority, and *Vicarship of Christ*; He in the mean while, under the notion of an Ecclesiastical Head and Father, over-awing, influencing, ruling and comptrolling them, as shall best answer his own ambitious Ends and Purposes.

V. II. — *Even he is the Eighth, and is of the Seven, and goeth into Perdition.* Their Number is to be counted thus.

The *Five* fallen, the one existing, the *one* that *Exotick* one which comes from afar, the *Bestia Bicornis*, not reckoned together with the several Members of the divided Empire, but as contradistinct to, and springing out of the same; these, I say, do make in all Eight, and of them, *the Beast with Horns like a Lamb, and a Mouth like a Dragon* occupieth the last place in the Prophecy, and is number'd for the Eighth by *St. John*, to which add, that he is the *last that goeth into Perdition*: For immediately after that execrable Blasphemer, that Gigantick Son of the old *Rephaim*, that boldest Adversary that ever  
Satan



Satan conjured up, shall be struck down by the Hand of God, and consumed with the brightness of his Coming, *2 Thess. ii 8.* then without an Hours delay, in a manner, is Vengeance executed upon *Babylon*, for *10.* the set time is come, *Rev. xviii. 8.* — *in one Day, Death, and Mourning, and Famine, and she shall be utterly burnt with Fire.* There being now such irresistible Evidence afforded, through the succeeding, and falling out of Events, for so many Years or centuries of Years ago foretold; the formerly sealed Prophecies being almost all of them opened, the Signs of the Times being so plain, and the wonderful Works of Almighty God so visible and palpable, giving every where a most terrible Proof of themselves; this will make, that the formerly seduced Kings, having their Eyes opened, their Hearts turned another Way, and their Song tuned to another Key, being, tho' somewhat late in the Day, reduced to a most sober Sense of Things, and now under both a fullness of conviction, and Divine *Impetus* of the Spirit, this, I say, will be a Means of their rising up together, as one Man. *Rev. xviii. 10.* — *Alas, alas, that great City Babylon, that mighty City; for in one Hour is thy Judgment come.* And no wonder, for God hath put it into their Hearts to fulfil his Will; and to agree,

agree, as formerly, *to give their Kingdom unto the Beast*, so now to retrieve and to resume the same again: Which will be done effectually; for when Men take Arms for the Cause of God and his Christ, a more than *Casarean* Expedition is used, and more than *Casarean* Conquests are obtain'd. And so it is here, nothing shall hinder their Agreement, nothing shall divide their Counsels, separate their Interests, stop their Progress, or interrupt their Marches. So unanimously shall they combine to raise the accursed City from the Foundation, and make the now devoted Harlot desolate and naked. They shall, saith the Prophecy, *Rev. xvii. 16. Even eat the Flesh, and burn the Bones of the Idolizing fornicating Whore with Fire.* Our Scheme relating to the Kings is thus:

There are Seven Kings.

*Assyria*

*Babylon*

*Persia*

*Greece*

*Rome Pagan*

*Empire X<sup>tn</sup>. Apostate*

*under the 10 Horns.*

*The Two-horned B.*

The ὁ ἄλλος

The Exotick one,  
or Great Anti-  
Christ, to be con-  
sidered of by  
himself.

ὁ ἄλλος διπλωρθε.

*Rev. xvii. 10.*

Five

Five are fallen,  
*Assyria,*  
*Babylon,*  
*Persia,*  
*Greece,*  
*Rome Pagan.*

The last of these fell under *Romulus Augustulus* A. D. 476. with a *Romulus* did this great Monarchy begin, and in the Reign of *Romulus Momyllus*, called also *Augustulus*, it expir'd and ended. *Apud Michaelem Glycam hæc de Romulo isto legimus. Hic mihi notabis illud ipsum imperium, quod sub Romulo initium habuerat, post MCCC. III. Annos iterum sub Romulo principe defecisse. Lloyd Dictionar. Historic.* Now the Fall of this King, the Succession of the other, who was to carry Mystery *Babylon* on his back, as also the Arming of the Ten Horns, *Rev. xvii. 16.* in order to destroy that Mother of abominations; These are such Events, or be joined to such Events as have no reference to the Times of *St. John*, or his seeing of these Visions which in their correspondent Objects were so very distant, and so much future and remote. Here then, at least, the Interpretation need not, nay more, should not regard the Apostle's Time. But this, as I take it, is the right of the thing. One is, *Rev. xvii. 10.* One, to wit,



wit, the Ten-horned Empire, or *Sixth King*, is; and at the same Time together with him, tho' distinguishable enough from him, is the *Bestia Bicornis*. *Anti-christ*, the next upon the Roll, (and mark it well) is, [not the Seventh King,] nor is he in this most abstruse and *Enigmatical Prophecy* called *The Eighth*; but causeth however that there is an Eighth; the true Reason of which is this, The *B. Bicornis* is both before and after Anti-christ, he ariseth out of the Sixth King before any appearance of Anti-christ, I mean here, *The Anti-christ*; and is likewise *Anti-Christo Superstes*.

The *Two-horned B.* may be considered Two ways. First, as he is one with the Sixth King by *Coalition* as it were, for he is both a Member of, and (if I may be allowed so to express my self) a Spiritual *Stadt-holder* to the *Empire of Charlemagne*: Taken now under this *Idea*, he may pass, though not for the very same, yet for a constituent Part, a Limb, a chief inherent Member of the *Sixth King*; or again, he may fairly be considered as a Sovereign Temporal Prince by himself, the Sole and Independent Head of *Rome*, and Universal Bishop. In this last Capacity it is, that he maketh a *Seventh King*; and now observe, After the *Sixth King*, and the Existence of

of the *Seventh King* out of him, cometh *The Great Anti-Christ*, who like a fiery blazing Meteor appeareth for a little while— This *Anti-christ* is none of the *Seven Heads*, *v. 9.* nor of the *Seven Kings*, *v. 10.* but however filleth a place for the time of his Being, occupieth the room of a *King*, and is the true Reason, that the *Pope of Rome*, taken in his Second Capacity, and in Contradistinction to the other secular Powers of the Empire, is *v. 11.* *The Eighth*. And therefore, should it be cast in, by way of objection, that the *Two-horned Beast* is in course of time, before *Anti-christ*: I answer, that he is before, coartaneous with, and moreover, as to his Downfal, after, tho' perhaps but a little while, yet after *Anti-christ*, in which respect therefore he is an *Eighth* to the *Sixth King*; an *Eighth*, by Virtue of *Anti-christ's* intervening between the Sixth, and that last *King* that ever shall be seen in *Rome*. Well then, concerning *the Beast which was, and is not, and yet is*, *v. 8.* we have it expressly affirmed of the same, *v. 11.* That He, even *he is the Eighth*; and we conclude him to be so upon these following Accounts, and for these Reasons. First, He hath the *Eighth* Place assigned unto him in the Prophecy, and of all the great Persecuters, Scourges, Enemies and Wasters of the Church

Church of God; He is the last that standeth on the Earth, and that taketh his turn to be destroyed. Secondly, there being *Eight Capital Enemies* of this Church of God, successively *Eight*, that have been, are, or shall be so, <sup>not exceeding</sup> and no more than *Eight* in all; he of them that is last cut off, must by consequence have the *Eighth* place; wherefore 3ly He is <sup>by</sup> *last*, because though he was risen before, yet he falleth after that *Man of Sin*, that strange Creature which neither maketh one of the *Seven Kings*, nor is such an *Eighth* as surviveth him who is the last of the famous *Seven*. Although then the *Beast that was, and is not, and yet is*, might be in the Course of Things, and order of Succession, before any actual Appearance of the *grand Anti-christ* in the World; yet if the Rise, Continuance, and also Downfall of such *Anti-christ* do intervene between the Times of the *Ten horned Beast*, and the utter final Fall of the *Popedom*, which is the *Second Beast*, Rev. xiii. 11. then it is plain that this latter, to wit, *B. Bicornis*, is an *Eighth* to the *Sixth*, inasmuch as there was one that came between to render him so. Upon the whole, He is contemporary with, and by outlasting *Anti-christ*, whose time is, for the Elects Sake, limited and short, he becomes *Octavus à parte post*, and so  
in



in a diverse respect, is both *Prior* and *Posterior* to the same.

Observe first, these Words, *ix m̄w iṣṭā is*, may have two Senses, and consequently, two Interpretations are they capable of, and both of them apposite and applicable to the Subject matter. First of all, the words may signify one of the *Seven*, i. e. one, which by being counted along with the Six, or into the Six, maketh the Number to be Seven. And in this most obvious Sense, it is true to affirm of the *B. Bicornis*, that he is one of the Kings that are comprehended in the *Seven*, even the last of them, a secret, subtil, and powerful Enemy to the Church, (in his Way, that is) and who together with the rest is destined to Perdition, appointed to Destruction.

Observe secondly, The Words, *ix m̄w iṣṭā is* may signify, one out of the aforesaid Number, one which oweth its Original to, or some how ariseth out of the *Seven*; i. e. out of *Anti-christ*, or one of the *Six Kings*; the *Quere* now is, which of them? whether out of the 1st, 2d, 3d, 4th, 5th, or *Anti-christ*, none of these, but the *Sixth*; and note it well here, that the very same Beast, who by springing up from, or growing out of the *Sixth King*, becomes thereupon one of the *Seven Heads*, v. 9. and one of the *Seven Kings*, v. 10. is also *ḡṣṣ*,  
 B the

the *Eighth*, in the Way and Manner which we have before accounted for. The first Emergency of the *Bestia Terrigena*, Rev. xiii. 11. was in the times of great Wars and Tumults, when those Sons of the Earth, the *Hunns*, *Heruli*, *Vandals*, *Ostrogoths*, *Lombards*, one after the other, made their incursions into the *Western Empire*, and at length, were the Occasion of its being broken into ten separate independent Governments. It appeareth from History that the Rise and Extract of the *Pope*, as *Anti-christian*, was out of the *Sixth King*, i. e. *Kingdom of the Ten Horns*: for when the great Waters were troubled, and all Places almost fill'd with Blood-shed and Confusion, through the Fury of warring Kings and Potentates, as the *Greek Emperors*, *Goths*, *Lombards*, *Franks*; Then did the Pope and his Party, who were both wise Discerners, and no less wise Managers of the times, for their own Temporal Interests, by shuffling Politicks contrive, not only to hold up their Heads in those very great Changes and Commotions that were in the Empire, but moreover lift them up to a Superlative Degree of Honour. Mind it once again, because it may occasionally serve for Explication, that altho' the *B. Bicornis* may be considered as a Member, or integrating Part of the Empire

Empire now become Ten-horned, and together with it, making *Unum Complexum*; yet because this *Beast* formeth the last *Principality*; forasmuch as this *Beast* is at the same Time very distinguishable from those Sovereign Princes which constitute the Empire; Distinguishable, and, *revera*, distinguished as being sole *Master* of the *City of Rome*, and an *Ecclesiastico-Temporal Head* thereof, wielding two Swords, as *Boniface* the 8th, that Mad-brain'd Pope said, *Ecce bic duo Gladii*; thence claiming a more than Episcopal, or even Apostolical Jurisdiction over the western Parts of the christian World, and if there be any others, that will submit themselves thereunto. This remarkable Distinction, I say, is abundantly sufficient to render him, in a sound and fair Construction, another *Head* or *King*, to wit, a *Seventh*, but such a *Seventh* withal, as by means of *Anti christ's* coming between, is thereby advanced, or promoted, as it were, to the *Eighth* place, *ἡ ὀκτὴ ὁρᾷ αὐτὸν ἐκείνῳ*.

Corollary. Since the *Sixth King* is shewn to be the *Root* of the *Beast*, we may learn something that is instructive from it. We may hence conjecture, that it is *Figurative* and *Symbolical*, and that the most Simple and Fundamental number of the *Beast* is 6. the compleat accumulated number of the same, being a



compound of them, a *Ternary of Sixes* 666. even as this most *Imperial Beast* hath heaped up *Three Crowns* upon his Head, *i. e.* a *Ternio* of them. And possibly, it may be worth the noting here, that *Six* multiplied by 3 *Unites* gives us the very *Characteristick*, 6 finished Number of the *Beast*, Rev.  $\frac{III}{xiii. 18.}$  What the most learned 666 Mr. *Mede* hath said in reference to the Word *Antei vos*, as being the name of the *Beast*, and with its numeral Letters making 666, I may bring home to our purpose, and without any wrong done perhaps, apply to the same *two-horned B.* as arising out of the *Sixth King*.

Alter enim, *character nominis*, cui Domino sese addixerint qui gestant; alter putà *numerus*, quā profapiā undeque genus suum deducant qui eodem inligniuntur, ostendit; ut numerus *duodenarius*, exque *duodenario* multiplicando factus, tam in *Catu Virgineo*, quàm in *Structurâ & dimensionibus novæ Hierusalem* emicans, Apostolici generis atque indolis Symbolum est.

A little after which, come the Words following: *Numerus enim nominis Bestiæ est, 666. quem si ex duodenario, Apostolici generis Symbolo, deducere satagas, frustra laborabis; nunquam enim inde, quomodocunque multiplicaveris, 666 efficies; at verò e Senario, qui Draco-*  
nis

nis illius rufi, putà *Bestiæ Sexti capitis*, numerus est, facillimè; cum ex Senariis totus, quantus quantus est, conflatus sit, monadum, Decadum, Hecatontadum, quasi Draconis illius Sperma totum Bestiæ hujus novissimæ corpus, omnesq; artus ejus pervasisset. *Comment. Apoc. lib. 3. pag. 509.*

Observe thirdly, The *Seven Heads*, or *Seven Mountains*, do, as is probable, in this most mysterious Vision, bear a double *Type*. First, They figure out to us, the Seat of the Whore, the *Seven Hills* on which the Woman sitteth like a Queen or Empress forgetful of her latter End. Secondly, As the *Seven Golden Candlesticks are the Seven Churches*, Rev. i. 20. so the *Seven Heads*, or *Mountains* (for the Words in the Verse following, ἑπτὰ εἶον, may refer either to the Heads, or Mountains) are, i. e. signify Seven Kings. *Five* of which Kings are fallen, *Five* of the *crowned Heads* of the great Dragon are cut off. One, *Imperium Caroli Magni*, is *Anti-christ*, the great *Spiritual Amalek*, who is Ἀντιστοιχος & Ἀνταγωνιστος to the King Messiah, and an *Usurper* of his Throne for a while: He, I say, is too importune, from whencesoever he cometh, too violent to be perpetual, and too unsufferable in his Attempts, that he should continue long; but like *Lucifer, Son of the Morning*, will soon fall from

the Heights of the Clouds, and the Starry Heaven he aspired to ; near about, or not long after which sudden Stroke, shall both the *Ten*, and the *Two-horned Beast* take their turns for Suffering the Vengeance due unto them ; they shall come to their Ends, and none shall help them. The Time is drawing on, when Things shall take another happy Turn for *Israel*, when he that is low shall be exalted, and he that is high shall be much abased. *Isa. ii. 12, 14, 17.* For the Day of the Lord of Hosts shall be upon every one that is Proud and Loftie—upon all the high Mountains, and upon all the Hills that are lifted up. And the Loftiness of Man shall be bowed down, and the Haughtiness of Men shall be made low : And the Lord alone shall be exalted in that Day, *v. 19.* And they shall go into the Holes of the Rocks, and into the Caves of the Earth, for fear of the Lord, and for the Glory of his Majesty, when he ariseth to shake terribly the Earth.

This is one of those many Prophecies which are not fulfilled yet by the hundredth Part. Though the Devil may lay claim to the Mountains of this World, *Matt. iv. 8.* yet God, we see, will call them, *His* ; for indeed, *The Earth is the Lords, and the fulness thereof, And I will make all my Mountains a Way, And my*  
High-



*High-ways shall be exalted, Isa. xlix. 11. God will lay the loftiest Mountains flat upon the Earth, that his chosen People may walk over them. — He that putteth his Trust in me, shall possess the Land, and shall inherit my holy Mountain. Cast ye up, cast ye up, prepare the Way, take up the stumbling Block, Temporal Babylon and Spiritual Babylon, the Turk, and the Pope, out of the Way of my People. For thus saith the high and lofty one that inhabiteth Eternity, whose name is holy, I dwell in the high and holy Place; with him also that is of a contrite and humble Spirit, to revive the Spirit of the Humble, and to revive the Heart of the contrite Ones, Isa. lvii. 13, 14, 15. This will be the State of God's People exactly, when that preparative Spirit of Grace and Supplications shall be poured forth upon them, Zech. xii 10. The high Ways of the Lord with respect to the old, yet ever-loved Israel, have now for a long Time laid unoccupied, but they shall be opened again by a mighty Hand, and by a stretched-out Arm, once more shall they be made free for Travellers, the Redeemed shall walk therein, and the way-faring Men, though Fools, shall not mistake, Isa. xxxv. 8, 9. In that Day of God's Deliverance, the *Via Regia* shall be exalted. Now the *Exalting* of these *High-ways of the Lord*, what should it*

signify but the Exaltation of his People? He made known his Ways unto *Moses*, he shewed *Jacob his Word*; and of the truly godly it is said, *Blessed is the Man whose Strength is in Thee, in whose Heart are the Ways*. So that, in Truth, his People are his living walking Ways, even as He also is said to have *his Walks with and amongst his People*, Levit. xxvi. 12. Zech. iii. 7. In the 11th Chap. of *Isaiah* there is an Enumeration of many different Nations, and Kingdoms, and Countries, from whence the *Ransomed of the Lord* are to be called, and brought. I concern my self only with that in *Isa.* xlix. 12. *Behold these shall come from far: And lo, these from the North and from the West, and these from the land of Sinim.*

The *North* is every where named as the chief place of the *Jews* Banishment and Dispersion, as *Jerem.* xvi. 15. xxxi. 8. and elsewhere. The *West*, the *western Countries* and *Islands*, and the *South*. By the *North*, in the foremention'd Text of *Isa.* we may understand the mountainous *Chaldea*, and *Tartary*, as by *Sinim* is meant either *Persia*, for the *Septuagint Translation* renders it, ἐκ γῆς Περσῶν, or rather *China*, called *Sina* by *Ptolomy*, and *Imperium Sinarum* by *Cluverius*, *Geograph.* lib. 5. both this vast Kingdom or Collection of Kingdoms, as also that of

of the great *Tartar*, by *North*, *North-East*, and *East* of the *Holy land*. When God Almighty shall have removed the *Stumbling Blocks*; and He, *that now letteth*, and will let for some time longer, shall be taken out of the way. Then will he say unto the *North*, Give up, and to the *South*, Keep not back: Bring my Sons from far, and my Daughters from the Ends of the Earth, *Ila. xliii. 6.* but, believe me, it is a light thing for God Almighty to restore the *Jews*, it is not enough, it is not sufficient to make good his sacred Word and Covenant, the Oath which he swore to a Thousand Generations. No, the whole Stock of *Faithful Abraham*, all the Seed of *Jacob*, must in this general Blessing go a general Share; which Consideration possibly may strike some Light into that dark saying of the Royal Prophet, *Pf. cx. 3.* — from the Womb of the Morning, thou hast the dew of thy Youth. Now the Womb of the Morning, (since the whole Psalm is of *Christ Regnant*, and *Triumphant*, conquering, and to conquer) seems here to be no other than the Womb of the *Orients*, or wide extended *East*, in which, as in a darksome Grave, or true place of forgetfulness, the *ten Tribes* of *Israel* are buried; in that Hell they lie like Sheep, and must lie so, till the Lord rise from the right Hand of his Father, in order to make his



his Enemies his Foot-stool: And then, *the Remnant of Jacob* being by him rous'd up, *shall be among the Gentiles in the midst of many People, as a Lion among the Beasts of the Forest, as a young Lion among the Flocks of Sheep: who if he go through, both treadeth down, and teareth in Pieces, and none can deliver.* But, alas, before they can thus notably act and bestir themselves, they must first live, and feel, and know themselves, that they are as a polished *Shaft in the Hand of God, as an Arrow hid, and reserved in his quiver: for the Day of Vengeance is in mine Heart, saith he, and the Fear of my Redeemed is come, Isa. lxiii. 4.* They must be made sensible of the strange Restoration, the unlook'd for *Resurrection* that is come upon them, as also the mighty Blessing, which for their Sakes is, according to the Divine Promise, come upon all the Nations of the Earth, *Mic. v. 7. And the remnant of Jacob shall be in the midst of many People, as a dew from the Lord, as the Showers upon the Grass, that tarrieth not for Man, nor waiteth for the Sons of Men.* The Vanity of waiting for Man, especially in this Case, is sufficiently declared in *Psa. xlix. 7, 8. None of them can by any means redeem his Brother, &c.* It must be the peculiar Work of God,

God, as the dew bath no other Father, or Fountain but him.

Parallel to Psalm cx. 3. is that of the Evangelical Prophet. *Isaiah* cap. xxvi. 19. *Thy dead Men shall live, together with my dead Body shall they arise: Awake and Sing ye that dwell in Dust: For thy dew is as the dew of Herbs, and the Earth shall cast out the dead.* Nakedly, and according to the Hebrew it is, *Thy dead shall live,* and so it would rather be render'd, as including either Sex, and every Age of Life. *My dead Body shall arise.* [together with] is added by the Translators. A touch or Taste of this Prophecy, as to its Divine Stamp and Impression, we have had already in that Handful, those few selected Saints which awoke from the sleep of Death, and came out of their Graves, upon the Resurrection of *Christ's* natural Body, *Matt.* xxvii. 52. which Verification of the Prophecy in part, is to us as an Assurance, or earnest in Hand of a more full and perfect Completion thereof in due Time. The *Jewish* Doctors, and, as I suppose, very rightly, understand this Place to speak of a Corporal Resurrection at the coming of the *Messiah*; and then the very, and plain meaning of the Words will be as follows; *My dead Body,* i. e. *Mea Cadauera,* my *Πτῶμα*, *Rev.* xi. 8, 9, 10, 11. *My Corpse,* or dead Bodies, the

the *מִשְׁפָּחָה* of the House of *Judah*, and the *מִשְׁפָּחָה* of the House of *Israel*, each of them shall arise, not a particular Grain of them shall be lost, there shall not one of them be wanting, whom God hath hid in the Shadow of his Hand, and reserved to partake in the national *Resurrection* alluded to in the *Revelations*, and in *Ezekiel*. cap. xxxvii. Of this too speaketh *Isaiah*, *And it shall come to pass in that Day, that the great Trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the land of Egypt, and shall worship the Lord in the holy Mount at Jerusalem*, xxvii. 13. It follows in our Text, *Awake and Sing ye that dwell in the Dust*, not ye that are cast down to the Ground, and sit in the Dust; as it is said *Isa. xlvii. 1. Come down and sit in the dust, O Virgin Daughter of Babylon*; but you that are Dead and Buried, you that are dwellers, or inhabitants of the Dust. Many of them that sleep in the dust of the Earth shall awake, some to everlasting Life, and some to shame and everlasting Contempt, *Dan. xii. 2*. Now comes the clause which I take to be Parallel to *Psf. cx. 3. Thy Dew is as the dew of Herbs*. The Hebrew here, will bear as well to be render'd, *Quia ros lucis, vel luminum, est ros tuus*. So saith the learned *Assembly Annotator*, so the  
Vulgar



*Vulgar Latin*, and, as I find in Mr. Pool, this way go the *Chaldee*, and *Syriack* Versions, *Rabbi Salomon Jarchi*, *Aben Ezra*, *Zuinglius*, and *Arnald Boot*, *Animadvers. Sacra*. And, if I may be allowed to pass my Conjecture, the very Word, *Aurora* seems to be derived from the Hebrew אור *Lucidum esse, illuminari, lucere*, אור is Light, which we know issueth from the Womb of the Morning, *Esth.* viii. 16. *The Jews had Light*, &c. admitting of this Translation, which bids as fair as the other, it may afford something of Confirmation, or Illustration to *Pf.* cx. 3. and the Sense may be explain'd to this Effect. God shall justify thy Children, and bring forth their Righteousness as the Light, *Pf.* xxxvii. 6. *Thy Resurrection, O People blessed of the Lord, shall break forth from the Orient*, and as the *Morning Light*, Universally, but much more Surprizingly than that; for when the All-Commanding Word is once pronounc'd, the Earth thereupon opens her Womb, discloses them of God's Dead which she hath received, and lo, a *Nation is born in a Day*. Formerly it was said by *Baalam*, *Numb.* xxiii. 10. *Who can count the Dust of Jacob, and the Number of the Fourth of Israel?* Now the Similitude is changed for the better, God's People are no longer compar'd to mouldring Dust, but to the sweet *prolific Dew*. The  
*Fecundity*

*Fecundity and Innumerability of Israel's* Offspring is with Beauty and Advantage set forth to us by the drops of the small Rain, which no Man counteth. Behold how in this Case the *Redeemer* acteth the *Creator's* Part, moistening the dry sepulchral Earth of *Israel*, with such kindly Irrigations from above, as every where quickens the *Celestial Plants*, and brings them up to the fulness of their Growth : They shall, literally speaking, be born of Water and of the Spirit ; because the Dew that comes from God upon them, will be the Vehicle of Life, which also will Steal as sweetly and insensibly into them, as *Eve* did into sleeping *Adam*, whilst he knew nothing of it. The Text which I have been thus far considering, represents to us, both a revival, and a real *Resurrection* of God's People ; real I say, and natural ; for a certain Number, known to God, will be returned from the Grave to Life ; Those of the Quick, or living upon Earth, whom he doth not so return, He will *Heal*. *I am the Lord that healeth thee*, Exod. xv. 26. When he hath forgiven their Sins, He will also *heal their Diseases*, Ps. ciii. 3. *There shall be no more Curse*, saith St. *John*, Rev. xxii. 3. When *Messiah* comes, All shall be made happy according to their Capacities, what they can

can hold, or possibilities, what they can receive.

*Aspice venturo letantur ut omnia Saeclo.*  
Longevity in those Days will be joyned to Prosperity. And the World being now purged of the old Serpent's Leaven, there will be Pleasure without Sin, Health without Sicknes, Life without the bitter dreg of Death.

When Christ arose from the Dead, *there was a great Earth-quake*, Matt. xxviii. 2. So when his dead Body, the Church ariseth, there will the like Sign be given; upon the rising of the Witnesses, *Rev. xi. 13.* it is said, that *the same Hour, there was a great Earthquake.* See also *Rev. xvi. 18.* I take occasion to speak of this, because the last words of the Verse, *viz. Isa. xxvi. 19.* cannot perhaps be better accounted for, than by applying them to such an *Earth-quake*; of which I shall shew the Reasons. Our English Translation renders the Place thus, *And the Earth shall cast out the Dead.* But the best Criticks in the Hebrew Tongue say, (as the *Lexicons* also teach) that the Word <sup>לפניו</sup> coming from <sup>פיל</sup> *cecidit, ruit, dejecit se*, and being in the Form, or Conjugation called *Hipbil*, cannot signify cast out, but cast or thrown down. For that Verb in *Hipbil*, is *cadere vel corruere fecit, prostravit.* And again the Word <sup>והוא</sup> though some-  
times



times render'd, *Mortui*, doth primarily and properly signify *Gigantes*, i. e. *homines strenui, improbi, audaces*. Taking this which we have here given, to be the truest Sense of the Words, in this Text at least; if we refer them to the People of God, they carry this Meaning in them; Thou *Israel* being inspired with a new Life, and fetch'd out of thy *Graves*, Ezek. xxxvii. 12. by the sole Power of the Almighty, *shalt cause the ungodly ones of the Earth to fall*, i. e. shalt conquer, prostrate, beat, and tread them down in their Places. As indeed it is promised, with relation to this very critical Time, *Mal. iv. 3. And ye shall tread down the Wicked; for they shall be Ashes under the Soles of your Feet, in the Day that I shall do this, saith the Lord of Hosts.* But if the Word *רָעָה* should be put in Construction with the Noun, *רָעָה*, then the Sense will be, that the Earth being shook with dreadful *Tremors* and *Convulsions*, will split the Rocks, throw down the Mountains, cast up the Vallies, and so make both the affrighted Inhabitants fall, and their Houses too upon them. Lastly, if the Words be referred to God, (which is the Opinion of some ancient, and late Interpreters) they should be render'd, And thou wilt cast down the land of the *Giants*, or of the violent ones, of the proud and potent *Tyrants*

*Tyrants of the World.* Or thus, And thou wilt cast the *Giants* down to the Ground. More at large, we may say, that God, by inflicting many heavy Judgments, and among others, causing the Earth that is under them to cleave asunder in the midst, and open it self into Graves, and Breaches wide enough to take a City, or a Province down at once: Will by such means as these, cut off the Spirit of the ungodly *Rephaim*, and prove terrible to the *Kings, and Sinners of the Earth.*

This Divine Judgment in particular, seems to be couched under that Figurative Expression of a *Sieve*, Isa. xxx. 28. where God threatneth to *sift the Nations with the Sieve of Vanity.* And these too are the Words of the Baptist concerning our Saviour, *Matt. iii. 12. his Fan is in his Hand, and he will thoroughly purge his Floor.* In those Days, the Area of this World shall be clear'd of wicked Men, and wicked Things, for one good while at least: And more especially will those Places be visited, where God's People are held in durance, and from whence they are to be redeemed, by Signs, by Wonders, and by War. We read of *Angels that excel in Strength, Ministers that wait his Pleasure*, Pl. ciii. 20. And again, in the *Revelations*, of a strong Angel, and of a mighty Angel that did

thus and thus. Now when God shall order one of these mighty Powers to take the world in Hand, I leave the more serious and religious Persons to judge what the Effects may be, he will, (if he doth not turn it upside down) yet so shake, and toss to and fro both that, and the Inhabitants that are therein, as the Husbandman would toss, and tumble, and turn his Wheat in the winnowing Vain, when he wants to clear it from the Chaff.

The Scripture speaketh not in Vain, when it testifies before Hand of those great Plagues which remain for the Ungodly, especially when they have filled up the Measure of their Iniquity, and brought a new and strange Revolution upon the World. Then the very Stars in their Courses fight, they cannot forbear, there is an universal rising up against Triumphant Sin, Sin sitting upon a Throne, and bidding Defiance to God; now every Thing in Nature is prepared, yea, and commanded to do Execution; the Sun to smite by Day, and the Moon by Night. Pestilences and burning Agues drop from the Angel's Vial in great Abundance, and lo, the pale Horse and his Rider is seen in every City. *I will plead against him with Pestilence and with Blood, Ezek. xxxviii. 22.* One Judgment goes, and behold another comes; for



for now will God *spend his Arrows upon them*, Deut. xxxii. 23. The Men of this last Generation, having made no advantages of, nor profited themselves by so many Teachings and Warnings from God Almighty, must in some Sense pay the Score of all that went before them, even as the Lord, unsearchable in his Ways, was pleas'd formerly to deal with his own People, Luk. xi. 50. *That the Blood of all the Prophets, which was shed from the Foundation of the World, may be required of this Generation.* However sad a Contemplation it may afford, the World will certainly bring it self into such a Condition, and Sinners will provoke God to that degree, as that at the last he will *frame Evil against them*, and set his *Face against them* until they perish from under Heaven, and their Memorial be blotted out. And let the Atheistical and Brutish Souls of this, and all Generations else, assure themselves, that when God frameth Evil, be it against one only, or a Thousand Nations; from that Day, and forward, no Hurt, no Plague, no Mischief, no convenient Punishment, or Judgment, shall be wanting to them; because the *Lord loveth Judgment*, and *for-saketh not his Saints*, they are preserved for ever; but the Seed of the wicked shall be cut off, Ps. xxxvii. 28. *The Transgressors shall be rooted out of the Earth,*

Prov. ii. 22. So that where there was  
 the greatest Abundance of Sinners,  
 there shall be the greatest Scarcity of  
 them. *I will make a Man more precious*  
*than fine Gold; even a Man, than the*  
*golden Wedge of Ophir, Isa. xlii. 12.* So  
 it will be at the End of the last Beast's  
 Reign. *He shall call to the Heavens from*  
*above, and to the Earth that he may*  
*judge his People, Ps. l. 4.* and what should  
 he call to them for on such occasion as  
 this, but for Thunders, Lightnings, Tem-  
 pests, Inundations, overflowing Showers,  
 and whatever else may tend to the Abo-  
 lition and Perdition of Mankind, now  
 risen to the highest Mark in Sin.  
*Hailstones full of Wrath shall be cast as*  
*out of a Stone Bow, and the Water of the*  
*Sea shall rage against them, and the Floods*  
*shall cruelly drown them.* Compare with  
 Ps. xi. 6. and 18. 12. Hailstones of a  
 Talent, i. e. fifty or sixty pound Weight  
 a Piece, will the Lord cast down from  
 Heaven upon them, and then indeed  
 they will have cause to say to the *Moun-*  
*tains, Cover me;* then they will hasten to  
 the Rocks, and Dens, and Caves of the  
 Earth to hide themselves, if possible,  
 from the Wrath of the Lamb, and from  
 the Face of him that sitteth on the Throne,  
 Rev. vi. 16. *The Lord, saith Nabum,*  
*hath his Way in the Whirlwind, and in*  
*the Storm, and the Clouds are the Dust*  
 of

*of his Feet; Cap. i. 3. Behold he cometh from afar with his Besoms of Destruction, irresistible Hurricanes that shall even drive the Hills before them, and prevail to sweep away an Indian King and his Kingdom all at once. He shall blow upon them, and they shall wither, and the Whirlwind shall take them away as stubble. Thus bringeth he the Princes to nothing, and maketh the Judges of the Earth as Vanity, Isa. xl. 23, 24. behold now it is that his Jealousy stirreth him up to act. The Garments of Vengeance are put on for Clothing, and the Helmet of Salvation is on his Head. According to their Deeds, accordingly he will repay, Fury to his Adversaries, recompense to his Enemies, to the Islands he will repay Recompense. So shall they fear the Name of the Lord from the West, and his Glory from the rising of the Sun; when the Enemy shall come in like a Flood, the Spirit of the Lord shall lift up a Standard against him, Isa. lix. 17, 18, 19. Sion's Warfare doth not want much of being accomplished, for now is the Lord making Inquisition for his People among the Heathen, whom also he will brush down, and scour to purpose, until the *Δραχμή*, the Piece which he had lost, be brought to light again. His Anxiety and his Resolution do herein equally appear. First his Resolution, Isa. xxx. 27. Behold, the Name of the Lord cometh from far,*



far, burning with Anger, and the burden thereof is heavy; his Lips are full of Indignation, and his Tongue as a devouring Fire. And again, Isa. xlii. 13. The Lord shall go forth as a mighty Man, he shall stir up jealousy like a Man of War, he shall cry, yea, roar, he shall prevail against his Enemies. If I whet my glittering Sword, saith he, and mine Hand take hold on judgment; I will render Vengeance to mine Enemies, and I will reward them that hate me, Deut. xxxii. 41. 2dly, His Anxiety herein, as I may call it, appeareth from the Parable of the good Shepherd, who, leaveth the numerous, and now, spurious Gentile Church, i. e. the ninety and nine Sheep in the Wilderness, where he first found them, and goeth after that which is lost, until he find it. And when he hath found it, he layeth it on his Shoulders rejoicing. And when he cometh home, he calleth together his Friends and Neighbours, saying unto them, Rejoyce with me, for I have found my Sheep which was lost. I say unto you, that likewise joy shall be in Heaven over one Sinner that repenteth, more than over ninety and nine just Persons which need no Repentance. That is, there will be joy in Heaven over that one Sinner, the repenting and returning Jew, more than over ninety and nine Churches, or Nations, that need no Repentance; that are happy in themselves,

as

as having *Merits* of their own, and a *Righteousness* of their own. Now *that* poor *Sinner the Jew*, he wanteth something that is purely *Christ's*, and cannot take up with the *Church's Righteousness*. For, alas, *Merits* and *Morality* are two Rags, the former of them a *Menstruous* and filthy one, and truly the latter is such a Rag as will not cover the Nakedness of them that have it, it won't hide all. For the Bed is shorter, than that a Man can stretch himself on it; and the covering narrower, than that he can wrap himself in it, *Isa. xxviii. 20.*

The like, *Anxiety* I mean, and *Sollicitude* of our Lord, is shewn by the Parable of the Woman who had lost a *Silver Piece*, or *Drachma*, *Luk. xy. 8.* Either what Woman having ten Pieces of Silver, if she lose one Piece, doth not light a Candle and sweep the House, and seek diligently till she find it? And when she hath found it, she calleth her Friends and her Neighbours together, saying, Rejoyce with me, for I have found the Piece which I had lost. The Woman is as one bent upon the Thing, viz. (if lighting a Candle, and searching, and sweeping, and moving of Chairs and Stools will do it) to find her lost Piece; she doth not go about the Business with an indifferency, but with a Purpose and Intention, and she sweepeth the Floor not lightly,

or superficially, but with a great deal of Diligence, until she find what she looked for: And so in the present Case, as the House may be supposed to want Sweeping, so I persuade my self that the Lord will not give over his sweeping Work, until he shall have found the *Apex*. This Parable, spoken in the same Breath, and immediately following that of the good Shepherd, may be judged to respect the same Sinner, as appeareth likewise from this, that there is the same Application made by our Saviour, v. 9, 10. as there was, v. 6, 7. *Likewise I say unto you, there is joy in the presence of the Angels of God over one Sinner that repenteth.* This affection and anxiety of Him who is the God of Israel, the SAVIOUR, *Isa. xlv. 15.* This Concern, I say, even to Anxiety, which God could not have for such Things as we are, unless he were also Man, is thus described by that most Angelical Prophet *Isaiab, Cap. xlii. 14, 15, 16.* *I have long time holden my Peace, I have been still and refrained my self: Now will I cry like a Travailing Woman, I will destroy and devour at once. I will make wast Mountains and Hills, and dry up all their Herbs, and I will make the Rivers Islands, and I will dry up the Pools. And I will bring the Blind by a Way they knew not, I will lead them in Paths that they have not*



*not known: I will make Darkness Light  
 before them, and crooked Things straight.  
 These Things will I do unto them, and not  
 forsake them.* The Reasons insinuated  
 for such a Translation of *Isaiah*, Cap.  
 xxvi. v. 19. as we have been endeavour-  
 ing to confirm, are these; as first of all,  
 and chiefly, because such Translation is  
 Consonant to the Hebrew Text, which  
 will better bear to be render'd so than  
 otherwise. And as to the Verity of the  
 Thing, viz. that God Almighty, when  
 once in Quest of the People of his Option,  
 his first-lov'd *Israel*, will, for their Sakes,  
*strike down the Giants of this World,* and  
 even, literally speaking, *Thresh the  
 Mountains, and beat the Hills to chaff,*  
*Isa. xli. 15.* in a Word, that there will  
 be indeed most astonishing Changes in the  
 Earth and Heavens too, this, I say, as  
 to the future Certainty of the Fact, may  
 be abundantly known from the Word of  
 God, which is big, which is pregnant  
 therewith, *Ezek. xxxvii. 19, 20. Isa.*  
*ii. 14, 15, 19. Hab. iii. 6. Heb. xii. 26.*  
*Rev. xvi. 18.* To which add in the next  
 Place, that the Context, or following  
 Verse, doth altogether favour, if not re-  
 quire such a Construction of the forego-  
 ing Words as hath been propos'd. *Come,  
 my People, enter thou into thy Chambers,  
 and shut thy Doors about thee: hide thy  
 self as it were, for a little Moment, until*  
 the

*the Indignation be over past. For behold the Lord cometh out of his Place to punish the Inhabitants of the Earth, for their Iniquity, Isa. xxvi. 20, 21.* The Direction here given, is not that they should put themselves in Battel Array, and take the Field against the Powers of Darkness and Idolatrous Potentates of the Earth: No, God will have the first Hand in what is done, he will begin destruction by himself, and first go before his People in Thundrings, Lightnings, Earth-quakes, Blasts, and whatever else may serve to daunt and dissipate the Spirits, to diminish the Numbers, and break the Heart of their most powerful Enemies. They are not now, and for this time at least to fight, but to stand aside, and to lie close, whilst God *shakes the Land of the Giants*, and by opening the Mouth of the Earth, prepares a Pit for the Ungodly. They are therefore bid to retire, and shut themselves up in secret Places, lest they should be Sufferers in the common Wreck, for the Earthquake, like the Sword, devoureth one as well as the other; it hath no respect of Persons. God Almighty well knowing the Work which he was going to make in the Earth, willeth his People to step out of the Road of Vengeance, and for one convenient Season, to keep themselves clear both of the Enemy and of him too.

Whilst

Whilst this is doing, it will be known to the Godly, that their Redemption is even at the Door, it draweth on apace.

*Speak ye comfortably to Jerusalem, and cry unto her that her Warfare is accomplished, that her Iniquity is pardoned; for she hath received of the Lord's Hand double for all her Sins,* Isa. xl. 2. Now shall these favoured and redeemed ones of the Lord perceive that it is his Work, and with an infinite Pleasure see, in the Destruction of others, the Primordials of their own Salvation. This Wrath and fiery Indignation of the Holy one is not now against *Israel*, but for *Israel*.

*O nimium dilecte Deo, cui militat Æther.* It is truly said of the Upright in Heart, the reconciled righteous Person, that *he shall not be afraid of evil tidings, because his Heart is fixed, trusting in the Lord,* Ps. cxii. 7. So it is here, Being now upon their return to the Father of Mercies; they are not afraid of evil Tidings. When they behold *the Heavens cloathed with blackness, and a Covering of Sackcloth spread upon them.* They are not dismay'd in their Minds, if they feel the Earth sway under them, and from afar see the Mountains skip like Rams, and the Hills like little Sheep. They are not confounded, for *to the Upright there ariseth Light in the Darkness,* he is gracious and full of Assurance.



rance. Briefly, their Eyes being enlightened, and their Hearts inwardly touch'd by an Effusion of the Holy Spirit upon them, they do now with one Mind enquire after their God, and with one Mouth confess him, and He their Maker most graciously heareth their Confessions, and *giveth them Songs in the Night*. This is their Psalm, or Song of Praise, Psalm. xlvii.

1. *God is our Refuge and Strength, a very present Help in Trouble.*

2. *Therefore will not we fear, though the Earth be removed, and though the Mountains be carried into the midst of the Sea.*

3. *Though the Waters thereof roar, and be troubled, though the Mountains shake with the swelling thereof. Selah.*

4. *There is a River, the Streams whereof shall make glad the City of God: the Holy Place of the Tabernacle of the most High.*

5. *God is in the midst of her; she shall not be moved: God shall help her, and that right early.*

6. *The Heathen raged, the Kingdoms were moved: he uttered his Voice, the Earth melted.*

7. *The Lord of Hosts is with us, the God of Jacob is our Refuge. Selah.*

8. *Come, behold the Works of the Lord, what desolations he hath made in the Earth.*

9. *He maketh War to cease unto the Ends of the Earth, he breaketh the Bow, and*

*and cutteth the Spear in sunder, he burneth the Chariot in the Fire.*

*III. Be still, and know that I am God: I will be exalted among the Heathen, I will be exalted in the Earth.*

*IV. The Lord of Hosts is with us, the God of Jacob is our Refuge. Selah.*

Towards the Accomplishment of that great End which the Scriptures labour with, thus much is done already, *Five Kings are fallen, Five Mountains are actually removed.* Both the Lord's Kingdom, and the Kingdoms of the Prince of this World, are by an usual Figure in the Scriptures, called *Mountains*, Isa. ii. 2. *And it shall come to pass in the last Days, that the Mountain of the Lord's House shall be established in the Top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it.* Thus too the Psalmist, Ps. lxxviii. 15, 16. *The Hill of God is as the Hill of Bashan, an high Hill as the Hill of Bashan. — This is the Hill which God desireth to dwell in, yea, the Lord will abide in it for ever; and again, Jer. xxxi. 23. Thus saith the Lord of Hosts, the God of Israel, As yet they shall use this Speech in the Land of Judah, and in the Cities thereof, when I shall bring again their Captivity, The Lord bless thee, O Habitation of Justice, and Mountain of Holiness.* For the latter see

see *Jer. li. 25.* Behold, I am against thee, O destroying Mountain, saith the Lord, which destroyest all the Earth, and I will stretch out mine Hand upon thee, and roll thee down from the Rocks, and will make thee a burnt Mountain. So *Zach. iv. 7.* Who art thou, O great Mountain, before Zerubbabel thou shalt become a Plain. All, besides the Hill of Zion, are Hills of Robbers, and Mountains of Prey. Five of these are happily fallen, and, lo, there is a glorious Day in the rear of Time, slowly, as may seem, but surely coming on, when *Israel's* Faith shall be so strong, as to remove the Mountain which remaineth. There was indeed a Season of Grace slipp'd wherein the *Jews* refused to believe on Christ, *Job. v. 40.* Ye will not come to me, that ye might have Life. Whom the Father hath sent, him ye believe not, *v. 38.* but this Unbelief of theirs is not to last for ever, the Lord will so work, that they shall believe on his Name, *Jer. xxxi. 34.* They shall all know me, from the least of them, unto the greatest of them, saith the Lord. So again in *Isaiab, Cap. lx. 15, 16.* Whereas thou hast been forsaken, and hated, so that no Man went through thee, I will make thee an eternal Excellency, a Joy of many Generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the Breasts of Kings, and thou shalt know that



*I the Lord am thy Saviour and Redeemer, the mighty One of Jacob. God, even their own God, shall put operative Faith, and Fortitude, and Zeal into them, he shall give them, not a Mouth only to daunt, but a Sword which none of their Enemies shall be able to resist, Ps. cxlix. 6, 7. Let the high Praises of God be in their Mouth, and a two-edged Sword in their Hand: To execute Vengeance upon the Heathen, and Punishments upon the People: To bind their Kings in Chains, and their Nobles with Fetters of Iron. To Execute the Judgment written —*

When the Lord, for the Sake of his ancient People, and Inheritance, shall arise to shake terribly the Earth; then will the high Hills hop, the Turks great Mountain vanish into a Plain, Rocks of hardest Flint will yield unto the Fire, Deut. xxxii. 22. and then shall Babylon's huge heap be thrown into the bottomless Abyss, Rev. xviii. 21. And a mighty Angel took up a Stone like a great Milstone, and cast it into the Sea, saying, Thus with violence shall that great City Babylon be thrown down, and shall be found no more at all. That Saying of our Saviour, Matt. xxi. 21. — If ye have Faith, and doubt not, ye shall say unto this Mountain, be thou removed, and be thou cast into the Sea, it shall be done. These Words, as I am apt to think, do glance at this very Destruction;

struction; for here, (as the same also is recorded in St. *Mark*, cap. xi. 23.) *Jerusalem* (under the Semblance of the unfruitful barren Fig-tree which was dried up from the Roots) is cursed. *Peter* calling to remembrance the Words which *Jesus* spake to the *Fig-tree*, *Let no Fruit grow on thee hence-forward for ever*; faith unto him, *Master, behold the Fig-tree which thou cursedst, is withered away*. Whereunto our Lord's Reply is, have Faith in God; giving him by this to understand, that the Habit of a Divine Faith is of force and efficacy sufficient to pluck up the Tree, or to remove the Mountain that stands in the Way; yea, such a Mountain perhaps is with the Finger pointed at, as makes no small Pretence to *Peter's Name*. And I am the more confirmed in this my Notion, that the Words of our Saviour are such as have shew'd Aspect towards *Rome*, when I do more narrowly consider that in St. *Luke*, cap. xvii. 1, 2, 5, 6. *Then said he unto the Disciples, It is impossible but that Offences will come; but wo unto him thro' whom they come. It were better for him that a Millstone were hanged about his Neck, and he cast into the Sea, than that he should offend one of these little ones*. Now that Man of Sin, that *Idolatrous Apostate Church* of *Rome*, as is notoriously known, hath offended and scandalized, nay, over and above

above this, kill'd and butchered, not a Hundred, or a Thousand, but a great many Hnndreds and Thousands of such little Ones as believe in him, in *Christ*, yea, and for their Believing in him, and professing the eternal Truths of God. But therefore are Orders issued from the Court of Heaven, *Rev. xviii. 6. Reward her, even as she rewarded you, and double unto her double according to her Works: in the Cup which she hath filled, fill to her double.* Look, according to her Works, and to her *Merits*, which that Church lays so great a Strefs upon, according to them shall she receive at the Hand of God. There is a *Milstone*, a *Monile*, now of a long time designed, which, when the *Ephab of her Iniquity is filled*, and the due Time calleth for it, shall be *hung about the Neck of Jezebel*. No farther off than 3 Verses, our Lord saith again, *If ye had Faith as a Grain of Mustard Seed, ye might say unto this Sycamine-tree, Be thou plucked up by the Root, and be thou planted in the Sea, and it should obey you.* After he had spoken of a *Milstone*, that should be *hung about the Neck* of him that should cruelly, and uncharitably offend, he acquaints the injured patient Christian, with the Power of Faith, and what it can do, what it can at length attain and extend unto; even the Eradicating, and by a Word of the Mouth

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only,



only, pulling up the firmest and best settled Tree by the Roots. *Rome* is this *Sycamine Tree*, and verily, as shall be shown, *The Parable* agreeth thereunto. For, 1st, *Sycaminus* signifieth a *Melberry Fig-tree*, the juice of which Fruit is red, or purple, the Fig-tree therefore, if it partaketh thereof, should be *Ficus purpurea*, *Ficus sanguinea*, having Figgs of a deeper Red, or Grain: 2dly, It is such a strange Tree, as that it sheweth one Thing by the Leaves, and another Thing by the Fruit, *Arbor quæ inter Ficum & morum media est*, Galen.

*Gerhard* saith, that the right *Sycamine-tree*, is like the *Fig-tree* in Fruit, and the *Melberry-tree* in Leaves, whence it is so named, Συκομορέα, *Arbor foliis moro, & fructu, ficui proxima. Ficus Sylvestris, Schindler* in the Word *ορνι*. Now *Moses's* mysterious instructive Law condemneth *Heterogeneities*, it declares against Things engender'd of a different *Species*, and such *Anomalous* odd Mixtures, as do not so well suit with the Simplicity of Nature. *Ergò*, this *Romish Sycamine* is not a good Tree; for further yet, *Sycaminus* and *Sycomorus*, if distinguishable, are seldom distinguished. *Dioscorides*, saith *Mr. Pool*, useth them promiscuously, writing sometimes συκαμινέα, and sometimes συκομορέα. And again, *patet Sycomorum Græcè Scribi in penultima, tam per ὀμυκορ, quam per ὀμυκα*.  
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*Ex verbis quibusdam Dioscoridis apparet potius per <sup>ῥαβδὸν</sup> scribendum, saith Leigh. Crit. Sacr. ut Sycomorus dicta sit quasi Ficus fatua, <sup>Ματθ. 23.</sup> both St. Jerome and St. Austin, as Maldonate affirms on Luke xix. 3. do in their Expositions allude to that signification, and for the same Sense of the Word, is Elias Levita in his Glossary explaining the Hebrew Words. Take we it now in this last, which is the most obvious, usual Signification, and then it sheweth that the Church of Rome is *Ficus fatua*, a most infatuated Church; and for the Truth of this, I need only appeal to the *Trent Articles*. The Pope and his Clergy are that *Idol Shepherd*, Zech. xi. 17. *whose right Eye*, according to the Prophecy, is to be *utterly darkened*. They have, God be thanked, one, the left Eye open, so as to distinguish the Bible from other Books, so as to discern that such and such Writings are in very deed the Word of God; and they have among them Men of Sense and Learning sufficient to prove, and irrefragably to maintain the Divine Authority of the Scriptures, against all Adversaries whatsoever; but then their right Eye is so daubed up, and for want of Eye-Salve, (which yet, all Churches and Christians are advised to get, Rev. iii. 18.) they are so blind, so bad-sighted, that they cannot ei-*

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ther perceive, or seeing, will not so fee as to receive the very and true saving Sense of such the Scriptures ; but it is a Thing much to be feared, that as the *Jews* do in their Unbelief, so these also will still go on with their false Doctrines, rest in their Idolatry, and persevere in other their Errors unto the very last.

*Positions, Observations, Remarks, &c. tending, as I humbly conceive, to facilitate Matters, and to make Way for the better Understanding of some Things and Passages in the XVII and other Chapters of the Revelations.*

**R**OME is not Seven Kings, but only one King.

He is no King, which oweth his Formation to a Superior Power, and who may, by the Will of the same Power, be abrogated and annulled.

That Form of Government which hath not the Root of Civil Power in it self, is not Sovereign.

Magistrates, whose Being is dependent, and whose Rule and Authority is revocable at the Pleasure of another, whether Nobles or People, or both, are not Kings. *Coroll. Ergò, Consuls, Decemvirs, Dictators, Tribunes Military with Consular Power, &c.* cannot rightly come under the Notion of Kings ; they being indeed no other



other than so many extraordinary Expedients, found, or thought needful on some great Occasions, either to prevent, or to allay such Tumults and Seditions as might threaten Danger to the State. Experiments, I may call them; or *Modifications*, as to the Way and Manner of executing the Laws of Peace and War, and administering of that Civil Power whose Seat and Centre of Unity was Fundamentally in the *Senate* and *People* of *Rome*. Those great Magistrates then, were in Truth, such Creatures as owed their Original to the Will of the People, or else to the Army. Hence it was, that the so famous *Consular* Authority and Dignity was limited and made Annual by the same Power which first erected it; and not only this, but to satisfy some great Need, or to answer some great Ends of State, it was moreover changed into other *Forms*; as first, into the *Decemvirate*, which new Magistracy was by the Senate allowed unto the People upon the Petition, or demand of their *Tribunes*; however, not much above three Years after the Creation of such these *Decemvirs*, they were, for the Abuse of their Authority, laid aside: particularly, and chiefly, *Appius Claudius*, a leading Man among them, in order to compass his lustful Purposes upon *Virginia*, Daughter of *L. Virginus*, a Plebeian, had practised Sub-

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ornation,

ornation, and in Pursuance thereof, given also a wrong Sentence in the Case. This in Conjunction with other male Practices procured an Abolition of the Office. *Appius* was accused for his Injustice by *Virginus*, and committed to Prison, where for fear of worse Punishment, he poison'd himself. As to the rest of them, take this brief note from *Livy*, *Edit. Fol.* Francfort p 100 l. 3d. *Oppius Decemvirorum alter in vincula ducitur, reliqui Decemviri in Exilium missi, & eorum bona publicata sunt.* Here's an End of one of their *Seven Kings*. After the Cessation of the *Decemvirs*, within a short Space of Time *Tribunes military* with *consular* Power were chosen in their room: The first of these having held their Dignity no longer than seventy Days, were obliged to quit it, by reason that the *Augurs* had discover'd some flaw in their Election: *non tamen pro firmato jam stetit magistratus ejus jus, quia tertio mense quam inierunt, Augurum decreto, perinde ac vitio creati, honore abiére.* *Liv. lib. 4. p. 1, 11.* And so the Government returned to its former Course, the Supreme Command resting in the Hands of the *Consuls*; afterwards they were some Years chose, and some Years past by, having rose from Three in Number to Six, and at length to Eight, *Pomponius* the Lawyer saith, that once they were got up to twenty. This *Politic Regimen* held from *An. v. c. 310.* till about

388. at which time, the Power that formerly had been demised to this Creature of State, was by the same Hands resum'd again ; in all which, I can see no Marks of Royalty that he should pass for one of the *Seven Kings*. Nay, even the *Dictator*, though most absolute, as Man or King could be whilst *Dictator*, yet, because created and made so only to obviate some imminent impending Evil, or to answer some pressing Necessity, it was always expected by the *Senate* and People of *Rome*, that he should lay down his Authority, when there appeared to be no further need of such an extraordinary and absolute a Commander; which plainly shews that the Fountain-head of all Jurisdiction was in the City of *Rome*, and that there the Root of Sovereignty, and truly Kingly Power, was fixed. Lastly, if the several Supreme *Regimina*, or introduced *Forms* of Government, are to be reckoned as so many Kings; then the two *Triumvirates*, that of *Julius Caesar*, *Pompey* and *Crassus*, and that of *Octavianus*, *Lepidus*, and *Antonius*, have a much better Title to be counted for such, than some at least of those that are made choice of: It is well known that the *Triumvirs*, especially the last of them, ruled the State in the most absolute Manner, made Laws and Decrees as they saw good, and then caused them



to be confirmed by the People. They erected themselves into a *Triumvirate* of Supreme Authority, and renewed, and continued the *Government* to themselves from five years to five years; which Fact of Theirs, the *Senate* and *People* might approve of, if they pleased; for I suppose, they were so civil as to acquaint them with what was intended by them, or done. This *Form of Government* might have been admitted for a *King*, but then it would make the Number more by one, than was wanted, and so do disservice to the common *Hypothesis*. Again, after these Times of the *Triumvirate*, and before the Empire became such as it is described in the 17th chap. of the *Revelations*, if during this, or any other Interval, the different Means or *Forms* of administering the Imperial *Roman Power*, might still establish a new *King*, the Number of them would be advanced to above Seven, or perhaps Eleven; for Mr. *Whiston* justly doubts, whether those commonly reckoned upon, were all the *Forms* of the *Roman Government* before St. *John's* Time, or not; he himself, and that from good Authority, makes mention of a *Pentarchy*, when the *Roman Empire* was governed by *Five Emperors* at once, for a while, and those all jointly belonging to the whole *Empire*, and including the *City* of

of Rome it self under their Dominion, *Essay Part 2d. p. 121.* That Establishment also, which by Law enacted and ordered, that there should be two *Emperors* [*Augusti*] and Two *Cæsars* only at the same Time, might be called a *Government of Four*, and being thus a distinct *Form*, might with as good Reason as any of the other, constitute a distinct *King*.

Be it therefore affirmed, that, without having recourse to *Figurative* forced Explanations, there are in the natural real Sense, and in the Scriptural proper Acceptation of the Word, *Seven Kings*, as that Term, *King*, is took for the entire *Dynasty*, or whole Succession, whether of the *Assyrian*, *Babylonish*, or *Persian Kings*, &c.

Those great Captains, and Generals issuing out of the North. *Radagaisus* *Alaric*, *Genserick*, *Attila*, *Totilas*, the *Alains*, *Alboin*, the *Lombard*, &c. have undoubtedly a Place in the *Fatidick Volume* of the *Apocalypse*. The Hail and Fire mingled with Blood, *Rev. viii. 5.* the *Wormwood Star* which falling, made the *Fountains* and the *Rivers* mortally bitter, *v. 10, 11.* The Smiting of *the third Part of the Sun*, and of *the third Part of the Moon*, and the *third Part of the Stars*, these with their *mystical* significations, and Interpretations, being with the greatest probability applied and referr'd to them. When I consider these  
great

great Instruments in the Hand of God Almighty, and their Use, methinks they appear like so many *Cunei* fitted to resolve hard Knots, so many *Wedges* driven, as it were, with a Maul into the Bulk and Body of the *Roman Empire*, in order to split the old Heart of Oak in sunder, cleave the great *unwieldy Block* out into Common-wealths and Kingdoms. From this Day forward another wondrous *Scene* is introduced, a new strange *Phasis* is beheld, Holy *Daniel's* Vision is now display'd before our Eyes, and set in a fuller clearer Light than ever; the *Beast* is seen in his last Guise, the due Prophetick Number of his *Heads*, together with the *August Celsitude* of his *Horns* appearing openly.

There being, *Septem Reges Cardinales*, great *Oecumenical Tyrants* and Oppressors of the Church of God, and these too of long Continuance; neither the famous *Odoacer*, nor his more famous Conquerour *Theodoric the Goth*, may be reckoned of that Number. For,

The *Seven Successive Kings*, Rev. xvii. 10, 11. are more, much more than Seven *Changes*, or Seven *Modifications* of one single *Government*: So that I cannot subscribe to the Opinion of Dr. *Cressener*, who in his *Demonstr. of the first Principles*



*ples of, &c. lib. 3. p. 204. saith, the Differences betwixt successive Heads, in regard of the successive Change of the State of the Beast, are nothing but new Names of the Civil Sovereign Power of the Roman Monarchy.*

But Lastly, what, and who the *Seven Kings* are, together with that ὁ ἄλλος, who must continue a short Space, hath been before suggested in our *Scheme*.

**PROPOS.** The *Beast* which occur-  
reth to our consideration, *Rev. xi. 7. Rev. xiii. to v. 11. Rev. xvii. to v. 9, &c. Lastly, cap. xix. v 19, 20.* is one and the same for Substance and Signification with that in the 7th Chap. of *Daniel*.

This one *Beast*, is the last of the great *Oecumenical*, conquering enslaving Kingdoms of the World, and expireth, or beginneth to expire at the approaching Advent of the Son of Man, or Lord *Messiah*, *Dan. vii. 9, 13.*

This one, and the last of the *Beasts*, from the first Rise of him, until his final Fall, undergoeth many great, and those too, *Epidemical* Changes and *Revolutions*; hence it is that he successively putteth on different *Forms* and *Phases*, and consequently occasioneth, or administreth so many different *Prophetical Visions* and *Aspects*. Under these various *Turns, Forms, and Changes*, the *Unity* or *Oneness* thereof should notwithstanding be carried in the Mind and preserved still, the better

ter to avoid Confusion; and to prevent a needless multiplying of *Apocalyptical Beasts*.

That which Holy *Daniel* saw *Simul & Semel*, under the likeness of a Huge, *multiform*, rapacious *Beast*, on whose *Head* there were ten *Horns*, besides one which doth *Herere lateri*, viz. the *Cornu Succrescens*, Dan. vii. 8, 20. That afterwards did St. *John* see more explicitly, distinctly, and particularly, under different Shows or *Phases*, as *Rev.* xi. 7. *Rev.* xiii. 1, 2, 3. and *Rev.* xvii. 3, &c.

The *Principality*, or peculiar *Government* of *Rome*, as the Interpretation or Construction of the Prophecy shall require, may be understood as *latent* (for our Holy Father did, *benè latere* for a while) it may be conceived as a Thing wrapped up with, and comprehended under this *Idea* of the *Sixth King*, by whom I mean the divided, dismembred, *Ten-horned Empire*. Again, as the Prophecy shall seem to indigitate; This *Sixth King*, and He that riseth out of him, the *Pope*, and his *Principality*, may, yea, and upon Occasion must be distinctly considered; because indeed, they do each of them fairly and truly found a distinct Consideration or Conception. However it be, this Arch-hypocrite, this most Politick Worker, and underhand Destroyer of God's People, being *latent* as it were, among the *Ten Horns*, seems

seems not to have been discovered, was not, as to me is probable, seen by the *beloved Prophet*, as he is called, *Dan. x. 11. Daniel non vidit omnia*, or to speak more significantly, he had not that explicit Vision, that open, and enlarg'd display of Things pertaining to the *fourth Beast*, which the other beloved *Prophet*, and *Disciple St. John* had.

What we find written, *Dan. vii. 7, 8. and v. 19, 20, 21.* make all this into a *Description*, take it from first to last, from the Beginning to the End, from the Appearing to the Disappearing of that strange *Phænomenon* representative of the *Roman Monarchy*: All this, I say, goes into the *Make, Form, Frame, Character*, or whatever we may call it, of the *Beast*, who therefore, together with its Appurtenances, Members, and Parts, either integrating or accruing thereunto, constituteth *Unum Complexum*, according to what we have before hinted, and consequently, as the right Understanding of Things may require, must be reduced to one *Idea*, and considered as one; although in the passing of this *multiform Beast*, through so many Ages, and the coming thereof under so many various *Fates, Forms, Changes, and Metamorphoses*, it acquireth several *Phases*; hence it is, that one *Prophecy*, for Example, or one Vision, shall let us see so much  
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of the *Beast*, as is contained in his *Holiness*, or in the *Papacy*; for that *Two-horned Lamb*, and *Spiritual Dragon*, the *Pope* and his *Clergy Council*, have from their first original, generally speaking, formed a very cunning, active, and powerful Party. Another Vision again, shall represent to us another Prospect of the *Beast*, viz. that Quarter, that side of him which shows the *Turk*, who is *Cornu Succrescens*, Dan. vii. 8. *Parvum in Origine, Magnum in Incremento*, Rev. xiii. 1, 2, 3, &c. This *Horn* hath not only, through the just Judgment of God upon the Church, sprung up by the side of the *Roman Christian Empire*, but, of later Days especially, hath grown into the very Flesh and Heart of it. A *Third Phasis* affordeth us yet a 3d prospect, but of the same *Beast* in the main, arrayed now with his *ten Regal Horns*, and under the Figure of a *Scarlet-coloured Creature*, carrying a *Scarlet-coloured Whore* on his back. This is somewhat a larger view than what is given us in the former, and pertaineth both to the present, and future Times.

We have one more *Phasis*, or *Aspect* still behind, Rev. xix. 19, 20. This also is of the *fourth Beast*, towards the Conclusion of him, being now reduced to his last Shifts, and making his last Efforts under the *little Horn*, Dan. vii.

24, 25. probably, most probably, the *Turk*, together with the Nations and Kingdoms Tributary to, or in League with him. But the most general, extensive, and enlarged View of the *Beast*, is that in *Daniel* Cap. vii. This, though not so explicit, and distinct, is more universal, and comprehendeth the Whole of the *fourth Monarchy*, taking it from *Rome's* first Founder *Romulus*, down to the *Pope* now sitting there, and who is the last *King*, or *Kingly Succession* that those *seven famous Hills* shall ever see.

The first of those that put on the Looks of a *King* in the *Post-diluvian* World, was a *mighty Hunter*, Gen. x. 9. wherefore it is said, *Even as Nimrod the mighty Hunter before the Lord*. In those more early Days, and first Pretences to earthly Rule and Grandeur, Men sought to get themselves a Name, and to acquire renown among their Fellows for chasing and killing of wild Beasts; thereby effecting some good to the Publick, if it were no more than freeing the Country from their IncurSIONS and Depredations: But in process of Time, and before it was long, they began the same Practice towards their own Kind, even to assault, and kill Men, as it is said, *Ezek. xix. 5, 6. — Then she took another of her Whelps, and made him a young Lion. And he went up and down among the Lions,*

*Lions, and learned to catch the Prey, and devoured Men.* Hence perhaps it is that four of the great Kingdoms of this World, are in Scripture *Hieroglyphicks* set forth to us under the Figure of four great, and strange *Beasts*; otherwise, and worse than this, the four mighty *Monarch's* in *Daniel* are not represented, we will suppose, because they exercised War, under the Notion of true Valour, and as it might seem to carry in it a Species of Virtue, Greatness, and Honour; their Conquests were indeed Man-slaughters, but without that Meanness and Malignity which might make them look like designed Murders; their Attempts likewise not being formed directly against Heaven, or ought that was heavenly, they were therefore to be looked upon, and judged as *humane*, which Term I would here be understood to oppose to what is plainly *Diabolical*. No *Kingdom*, as I remember, no *Monarchy* is in the *Old Testament* branded with the Name of *Dragon*, excepting *Egypt*, Isa. li. 9. Ezek. xxix. 3. and the Reason is, because *Pharaoh* and his People, above all others, stand upon Record for endeavouring by the most base Arts to destroy the Church of God in its Infancy, *Exod.* i. 15, 16. and v. 22. *And Pharaoh charged all his People, saying, Every Son that is born, ye shall cast into the River.* The Power of the other Monarchs



*Monarchs* was in the Hand of God Almighty, chiefly for the Correction, Castigation, and Reformation of his People: neither indeed did those great Warriours seek to extinguish, or extirpate any Race of Men, so much, as to spread and increase their Fame by the Greatness and Number of their Victories. Even the *Romans*, in that most desolating War, which brought the *Jewish Oeconomy* to its End, did not massacre and kill the *Jews* as such, but because they were great Disturbers of the Peace of Mankind, Rebels against *Cesar*, and a People consign'd over, and devoted to destruction by their God.

That renowned Empire became worse than *Bastian* or *Belluine*, and did then degenerate into *Draconical* and Devilish, when the old *Dragon*, who is called *Satan*, inspired the Supreme Powers thereof with a Rage against the Holy One, the Son of God, and employed both the military Force, and the political civil Arm, for the compassing the Destruction of the Church, and, if such a Thing could possibly have been effected, for the utter Abolition of the *Christian Name* and *Faith*.

As *Christ* is one, and his *Kingdom* one, so on the other Hand, is *Satan* one, and his *Kingdom* one. The first stone which the Devil laid in his Building was *Adam*

*victus per Evam carnem & morti datus.*  
 The first Stone which the Lord Redeemer lays in his Building, is *Adam resuscitatus & renatus*, Adam first to be renewed in Spirit, and afterwards to be renewed and repaired in his Body by a future glorious Resurrection. It is the Decree of the Supreme *Deus*, that since Man through his own default hath lost the Day, and *Satan* by dint of Policy obtain'd his End, that therefore He shall use the Victory he hath gotten; Man being by such means to be thoroughly humbled, punished, and taught, though not for this to be cast off for ever, and left in the Hands of his most cruel Enemy. This Advantage gain'd by the Adversary, is the Reason of his Usurpations for a while upon the Rights of God and Man, and hence it cometh to pass, that the great ruling *Monarchies*, i. e. in Scripture Language, the great *unruly Beasts of the Earth*, successively arising one after the other, must, and shall have their appointed *Times*, and *Turns*, for reigning, domineering, and doing their own Will. There are the Sons of Men, and there are the Sons of God; now the Triumphant Enemy in pursuit of his Achievements in Paradise, being permitted to have the Kingdoms of this World very much at his disposal, *Luke iv. 5, 6.* until the *times of restitution of all Things*,  
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He hath bestowed *seven* stately *Imperial Crowns* upon the Children of this World. The first that he crowned was *Assur*, and the last that ever he shall crown is the *Pope of Rome*. This great *Prince* and *Prelate's Arm*, i. e. his Power over *Secular Princes*, is shrunk considerably to what it was, and shall, not very many Ages hence, *be clean dried up*, Zach. xi. 17. however, in the latter Days, by making Merchandize of Souls in *Asia Major*, he shall perhaps more than regain what he hath lost in *Europe*: And hence it is, that he is covertly, and in a Figure represented and presignified under the *Prince of Tire*, q. d. the *Top of Merchants*, that Name being borrowed for him on this Account, *Ezek. cap. xxvii.* and *xxviii. Isa. xxiii. 15, 16, 17, 18.* That he is, and now to the End of the World will be a *chief Trader* to the *Levant*, and that one great Branch of his Traffique is humane Souls; we prove from *Rev. xviii. 11, 12, 13.* — *No Man buyeth her Merchandise any more: The Merchandise of Gold and Silver, and precious Stones, and of Pearls, and fine Linen, and Purple, and Silk, and Scarlet, and all Thyme Wood, and all manner Vessels of Ivory, and all manner Vessels of most precious Wood, and of Brass, and Iron, and Marble,*



*And Cinnamon, and Odours, and Ointments, and Frankincense, and Wine, and Oil, and fine Flower, and Wheat, and Sheep, and Horses, and Chariots, and Slaves, and Souls of Men.*

The *Infant Serpent* that was in *Paradise*, is now, of a long time since, become adult, grown up into a *masterly verile Dragon*, and is at his *Ακμή*, his perfection shall I say? yea, it is to be hoped, past that *Stage*, past his *Meridian Glory*, and now hastening to the End of his Term, *Rev. xii. 12.* *Therefore rejoice ye Heavens, and ye that dwell in them, Wo to the Inhabiters of the Earth, and of the Sea: for the Devil is come down unto you, having great Wrath, because he knoweth he hath but a short Time.* He wear-eth his last Crown, and now, God be praised for it, liveth in his last Head. *N. B.* The Devil cannot make an *Eighth King*; The *Pope of Rome* is only by the Intervention of *Anti-christ* promoted or advanced to an *Eighth Place*; I say therefore that he cannot raise another *King*, cannot put forth another *Universal Monarch*, or if he do, he cannot Crown him, for his last chosen *Instrument* of all will fail him. The *Great and true Magus* going to try the Battel as with the Saints, so likewise with the Head and King of Saints, he will in so doing quickly

ly bring the Thunder down upon his Pate, and by this last and most audacious Attempt of his, will compleatly, and ultimately fulfil that of our Blessed Saviour, *Luk. x. 18.* *And he said unto them, I beheld Satan as Lightning fall from Heaven.* *Anti-christ* is the sure Companion of *Death* and *Hell*, and we are told that they are cast into the *Lake*, *Rev. xx. 14.* *Tophet*, saith the Prophet, *Isa. xxx. 33.* *is ordained of old, yea, for the King it is prepared, he hath made it deep and large; the Pile thereof is Fire and much Wood, the Breath of the Lord, like a Stream of Brimstone, doth kindle it.*





# SUPPLEMENT

TO

## *Stricture Lucis.*

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### P A R T. II.

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**T**HE four great *Dominions*, or *Kingdoms* of this World, are in the *Prophetick Part* of *Daniel*, set forth to us under a double *Figure*, viz. *Humane*, and *Belhuine*; because there is something of the *Man*, but more still of the *Beast* in them, as being given much to prey upon their Neighbours. The *Prophetick humane Figure* is exhibited to our Contemplation, in that strange *Image* of *Nebuchadnezzar* seen by him in a Dream, or Vision of the Night, *Dan.*  
ii.



ii. 31, 32, 33. *Thou, O King, sawest, and behold, a great Image: this great Image whose brightness was Excellent stood before thee, and the Form thereof was terrible.*

*This Images Head was of fine Gold, his Breast and Arms of Silver, his Belly and his Thighs of Brass,*

*His legs of Iron, his feet part of Iron, and part of Clay.*

The *Belluine* is represented by those uncouth *Forms* of *four Beasts* arising successively, the one after the other, according to the Order in which the holy *Prophet* saw them, *Dan. cap. vii.* If we compute the Times by an Estimation of the first *Figure*, we may judge our selves to be come now to the *baser Iron*, and *huge clayie Feet* of the *Image*. If we reckon according to the other *Hieroglyphical* Resemblances of those *mighty Monarchies*, we are now arrived to the Days of the *fourth Beast*, and of that *Beast* in the Declensions thereof. It hath been observed by the famous *Mr. Mede*, that the legs of *Nebuchadnezzar's Image* appearing to be solid Iron, it might well signify the *Roman Monarchy*, as having sometimes *Duumsirs*, *two Consuls*, *two Emperours*, the one in the *East*, the other in the *West*; but all this, we are sure, is past and gone, the two massy

Feet which the old batter'd *Empire* stands upon at this Day, are *Imperium Caroli Magni*, and *Imperium Turcicum*. Every Passage and every particular Clause of the *Prophecy* squares, and comports exactly, either with what hath been already, or with the present State and Condition of things, v. 41. *And whereas thou sawest the Feet and Toes, part of Potters Clay and part of Iron: the Kingdom shall be divided, &c.* So it is *de facto*, the *Christians* and *Turks* between them do divide, exhaust, and take up all the Provinces and Branches of the *Roman Empire* even in its flourishing Days, and largest Extent that it ever had in *Trajans*, *Hadrians*, the *Antonines*, or any the most powerful and successful Emperor's Reigns; *there shall be in it, of the Strength of Iron*; this, both the *Turks* and *Christians* experience mutually upon each other: Again, *As the Toes of the Feet were part of Iron, and part of Clay; so the Kingdom shall be partly strong, and partly broken*, v. 42. this also is verified in our sight; the *Kingdom* is partly strong still, but yet besides the three Kingdoms, *Syria*, *Aegypt*, and *Macedonia*, (formerly pertaining to the *third Beast*, and afterwards transplanted into the *Roman Monarchy*) which are now plucked up by the Roots, the more northern and eastern Parts of the Empire, the old *Illyricum* and *Pannonia*,

*nonia*, in several of the *States* and *Pro-*  
*vinces* thereof, have been much impaired,  
 and miserably wasted by *Turkish* Inroads  
 and Invasions. It is also partly broken  
 by a Derivation of the *Monarchick Foun-*  
*tain Power into Rivulets*, into lesser  
*Kingdoms* and *Principalities*; it is here  
 and there, as I may so say, crumbled  
 into *Seignories*, *Dukedoms*, *Toparchies*,  
 and *Common-wealths*, which are as *Toes*  
 to the great *Iron Feet*, some whereof are  
 pretty strong, and some again are weak,  
 yielding and *passive* as the *Clay*. Observe  
 too, that the Foulness of the *Oar*, and  
 Grossness of the *Composition*, is a fit Re-  
 presentation of the *Impurity*, and *De-*  
*teriority* still of the Age, and *Monarchy*  
 co-existing and contemporaneous there-  
 with; the Men of those worst of Times  
 being such as — *quorum sceleri non*  
*invenit ipsa nomen, & a nullo posuit natu-*  
*ra metallo*; be it remember'd here, that  
 the now *Senescent*, and decayed *Empire*,  
 will have no other Supporters, no other  
*Feet* than these; but how long it will stand  
 upon them, is the great Question which  
 we have in Hand, v. 43. *And whereas thou*  
*sawest Iron mixed with miry Clay, they*  
*shall mingle themselves with the Seed of*  
*Men*; this foretels how that for Mer-  
 chandise and free Intercourse sake, both  
 the *Jews* and the *Christians*, a *Holy*  
*Seed*, should mingle themselves with the  
 Seed



*Seed of Men, i. e. Mahometans, Indians, Idolaters, Pagans, but that they should not cleave one to another; the Chaldee hath it, They shall not be joyned, this with that, even as Iron is not mixed with Clay; more plainly yet, they may, and will, for the benefit arising from a mutual Trade and Commerce with each other, admit of Matters, and agree so far as to cohabit, though not consolidate, or be incorporated into the same Body Politick, and partake of the same religious and civil Rights. But, if in a more restrained Sense than this, we interpret these words of the Roman Monarchy as Christian, and then by mingling with the Seed of Men, understand the Inter-marriages of great Families, or of one great Prince's joyning in Affinity with another, whether out of some private Views, or for the Attainment of a general Peace and Tranquillity; then the Meaning of the Prophecy will be, that notwithstanding such their Endeavours and Designs, and whatever their Intentions may be, whether proceeding from a Self-interested, or from a publick Spirit, there shall not be any more a Coalition of the Monarchy into one, nor shall it ever be reduced to its pristine oneness, firmness, and consistency; they shall never fodder well together by Marriage, saith Mr. Pool, because Ambition is of stronger Force*

Force than Affinity and Consanguinity in Rulers.

Observe. *That* which Holy Daniel saw, and *That* in the Revelations, seen, and diversly described by St. John, is the same *Beast* in *continuando*; the *Substratum* is not changed by the Mutations, and Alterations, which in different and succeeding Ages, it may and doth undergo, the *ten Horns*, and the *little Horn*, and the *Bicornis*, do all belong to the fourth Monarchy, and are more than *Modes*; they are *States*, *Affects*, *Exhibitions* of great and real *Moments*, verified in the Succession of Times, and emerging each of them in their Order. As for Example, *Rev. xiii. 1, 2, 3.* and so on to the 10th verse inclusively, must be understood, not of a fifth, but of *Daniel's fourth Beast*, *quatenus restringitur ad Turcam*, and as it is a more explicit View of that *Phasis*, or that side of the Beast; so likewise, *v. 11, 12, 13.* of the same Chapter, what we find here, must be understood again not of a fifth or sixth Beast, but of the fourth, *Quatenus restringitur ad Papam*. *Rev. xvii. v. 3, 4, 5.* it is the same Beast still only in a different Guise and View, in a further Progression, set forth to us under a new Capacity, reduced, *Ex hac parte*, to such a Form, and brought to such and such a pass, namely, a Spiritual, or more than Spiritual,

ritual, yet voluntary Subjection to the *Scarlet crimson-coloured Whore* who *sits upon*, and by his own Indulgence and free Permission, rides the *over-passive Beast*; the *Blind*, in this case, consenting to be led by the *Blind*, Rev. xii. 3, 4, 13, 14, 15. here we have *Another*, an almost opposite *Phasis* to the former, representing to us the *Dernier resort*, the conclusive State of the same *fourth Beast*, to be beheld in his last *Apparatus*, and last *Efforts*. That *most audacious Horn* accrewing to the *fourth Empire*, shall boast it self exceedingly; it shall even lift it self up against the *God of Gods*, and, strange to be related, wear out the *Saints of the most High*. The *Image*, or *Satan* in the *Image* speaketh marvellous *Things*; it is in this respect the same throughout, from *Top* to *Bottom*, the *iron Feet* blaspheme no less, yea, more perhaps, and far worse than the *Golden Head*, Isa. xiv. 13, 14, 15. Dan. vii. 24, 25, 26, 27. The *Dragon's Tail* will attempt somewhat above the *Dragon's Head*, he being such a one, as will not only meditate, but atchieve, not only assay, or try to do something, but will perform prodigiously for a while, even to the taking of the *Holy City*, and usurping the *Throne of God* therein, Zach. xiv. 2. So that upon the Whole, he shall fail, not, *in limine*, but, *in fine operis*.  
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The *Dragon and the Woman* together, make up the Wonder in Heaven, Rev. xii. 1, 2, 3, 4. *Ergò*, the Heaven of the *Dragon*, and the Heaven of the *parturient* labouring *Woman*, are the same, where she is travailing in Birth, and conflicting with her Child-bed Pangs, there is he standing before the Woman, even now ready to be delivered, and watching to devour her Child as soon as it should be born. Note we here, for the better Explication of the Mystery, that, as to the *Indoles*, or Constitution of the *fourth Monarchy*, especially; besides the *Humanum*, besides what it hath in it of Man, there is in the same, *Aliquid belluinum*, and, *Aliquid Satanicum*; from the former, it is denominated Beast, from the latter, it hath the Appellation of *Dragon*. Our Blessed Saviour, who is *ἡ μέγιστος*, the greatest of *Priests*, the greatest of *Prophets*, and the greatest of *Kings*, will, as to me seems probable, be remarkably denied, and opposed in each of these his Offices; and they who thus oppose him, are in that respect to be deemed *Anti-christ*. First then, our Blessed Lord is the greatest of *Priests*, inasmuch that the Legal bloody Sacrifice ceased entirely upon that *one Oblation* which he made of himself once for all, through the *Eternal Spirit*, Heb. ix. 14. his Ministers consequently, now under the Gospel,

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are rather petty *Apostles*, or *Prophets*, than *Priests*, forasmuch as Prayer, Praise, Adoration, Thanksgiving, &c. are only *Metaphorical Sacrifices*; if indeed the Evangelical Minister offer any *real Sacrifice*, it is only Bread and Wine, in which there is not any Flesh and Blood of Christ, whatever the Woman, upon whose Fore-head is written Mystery, Babylon, *alias*, *Transubstantiation*, may have put into her Creed, or affirm to the contrary; in very deed, the Bishop of *Rome*, at the Head of his *Mass-priests* is, I will not say in all respects, but certainly, as to this we are speaking of, *ἡ Μέγα Παραλήρημα*, a great Pseudo-sacerdos, and consequently, to that degree, and so far as he is so; of Him and Them together in the Lump, it may truly be affirmed *οὗτος ἐστὶν ὁ Πλάτος, καὶ ὁ Ἀντίχριστος* Joh. Ep: 2d. v. 7. Our Blessed Saviour hath 2dly his Anti-prophet, one, I mean, that is more eminently opposite, and more signally an Adversary to him in such his Function or Office, to wit, the great Impostor *Mahomet*, after whom the World hath, lo, these many Years, gone wondring and whoring; but he in Society with other false Apostles, is by St. *Paul* put under a sure Anathema, *Gal.* i. 8, 9. and that Anathema too is doubled, *As we said before, so say I now again, if any Man preach any other Gos-*  
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pel unto you, than that ye have received, let him be accursed; destroyed for ever may he be, by the Glory of that Excellency, by the Brightness of that Coming, 2 Thess. ii. 8. He who in the Days of his Humiliation had his low distant Voice, crying only in the Wilderness, shall in the Day of his Exaltation have a more loud and glorious Voice to prepare his Way to Judgment, Isa. xxx. 30. And the Lord shall cause his glorious Voice to be heard, and shall shew the lighting down of his Arm, with the Indignation of his Anger, and with the Flame of a devouring Fire, with Scattering and Tempest and Hailstones.

The *Præcursor*, who came by Water in the Baptist, shall, when he is sent the second Time, come by Fire from Heaven, *I am novus Elias, cælo demittitur alto. I see him, but not now, I behold him, but not nigh, a burning and a shining Light*, transfigured into somewhat more than Man, speeding downwards, in his Chariot from the *Empyrean*, whither he ascended, *opertus quasi pallio zeli*, Isa. lix. 17. zealously bent upon the Salvation of the old chosen Race, the *Israel* of God, a mighty Warriour for the Truth, irreconcilable in his Nature, and thence fatal to *false Prophets*: the fittest Instrument under Heaven, for the dispensing Vengeance unto such, and pouring forth the



the *Vials* of God's Wrath upon them till they be destroyed. Somewhat of the Method and Order of this Judgment-work seemeth to be hinted at in that memorable Occurrence, *1 Kings xix. 11, 12.* *And he said, Go forth, and stand upon the Mount before the Lord, and, behold, the Lord passed by, and a great and strong Wind rent the Mountains, and brake in Pieces the Rocks before the Lord; but the Lord was not in the Wind: and after the Wind an Earthquake: but the Lord was not in the Earthquake. And after the Earthquake a Fire; but the Lord was not in the Fire: and after the Fire a still small Voice.*

There are in the *Revelations* of St. *John* two flaming Characters affixed, the one of them to the *Pope* and his *Creatures*, which you may read written in capital Letters, *Rev. xvii. 5.* the other as a *Criterion*, and no less sure *Mark* of Distinction, is affixed to the *Turk* with those most imperious Slaves, his Subjects, whose Country is, *literally, Turcomania*, but mystically, and spiritually it is called *Sodom and Ægypt*, where also our Lord was Crucified, *Rev. xi. 8.* for a Sin but too well known, it is true Sister to *Gomorrhah*; and as Numbers of poor *Jews*, and *Christians* Experience to their sorrow, it is *Ægypt* in large, no other than the World's dread *House of Bondage*; this

this last mentioned great Oppressor and Persecutor of God's People is prophesied of under a double *Figure*; first, that of *the little Horn*, Dan. vii. 8. and this *Horn* again typified by a former *Horn* which preceded long before, viz. *Antiochus Epiphanes*, Dan. viii. 9. It may be observed further, that this *little Horn*, Dan. vii. 8. is the same with that *King* more explicitly described, Dan. xi. 36. to the End; which *King* likewise is the same in the main, if not altogether with that *seven-headed and ten-horned Beast* which St. *John* saw as arising up out of the Sea, *Rev.* xiii. 1, 2, 3. 2dly, This notorious Oppressor of God's People and enslaver of the Nations in general, *The Abomination that maketh desolate*, Dan. xii. 11. is represented to us under the Figure of a great red Dragon, sweeping the Earth of its Inhabitants, and casting down a *third part of the Stars of Heaven to the Ground*; now this *figurative enigmatical Expression*, viz. *Tail of the Dragon*, may be made choice of as alluding to the *Tail*, i. e. *rear of Prophetic Time*; or probably it may point us to the Fag-end of that extended mighty Empire; for such was *Anatolia and Syria*, with respect to the Head thereof in *Italy*, which was anciently that most renowned City *Rome*: Or, 3dly, the Word *Tail*, as it stands in this Place, may not improperly signify in a moral

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Way,

Way, the worst State and Condition of the great Kingdom, or Body Politick, with a Regard had to the Manners, Fame, Credit, Wealth, Powerfulness, Grandeur, and the like; *Or* if so, most fitly and justly, is the *Turk* called the *Tail* of the old *Latin Empire*, which in its Beginning, Progress, and advanced State, was, comparatively speaking, magnanimous and brave; whereas accounting the more modern, new-sprung Race of *Turks* for the *Tail* thereof, it may without Injury or Falshood, be pronounced barbarous and *Beastline*. To give you a *Specimen* as it were and Proof of this in little. Take for the *Turks*, their mighty *Nimrod*, *Mahomet* the 2<sup>d</sup>, once the Terror of all *Europe*; and for the old *Romans* take *Julius Caesar*, and then say boldly, that *Mahomet* was a great *Brute*, and *Julius* a truly great Man. The *Dragon*, i. e. the old Roman Empire, *qua* Idolatrous, and Satanical, was bruised, yea, crush'd in the Head by *Constantine the Great*. The same Empire again, as *Beast*, that is, as it had made a Prey, and been a Devourer of the Nations round about, was mortally wounded by *Odoacer*, slain outright by the *Goths*. That which afterwards sprung up out of the remaining Hull, or Corpse of the Monarchy, namely, the *ten Horns*, and the other later domineering *Horn*, are now reserved unto the



the coming and Judgment of the Son of Man, Dan. vii. 8, 9, 10, 11, and v. 26, 27. It is rational to suppose, nay, which is more than Supposition or Conjecture, apparent it is from Scripture, Rev. xii. 12. that the Powers of Darknes, as the Time for their dissipation and destruction draweth near, will be stirred up to unite their Forces, and to act to their *ultimum posse* for their Kingdom of Darknes. The Wisdom of God hath revealed it to us before Hand, that the Woman, the Church, shall for a Season at least, be in Anxiety, Pain, and much Trouble, afflicted and tossed with Tempest; an horror of great Darknes, like to that of Abraham's, shall fall upon her, insomuch that by reason of the suspension of Comforts from within, and the seeming Subtraction of all necessary Helps from without, and that too in Time of greatest Need, Zion will be heard to say, *My Lord, my Holy One, my Redeemer hath forgotten me, as Jonas, cast into the Belly of Hell, to his thinking, was forgotten; the last lamenting Words of Jeremiah, are, But thou hast utterly rejected us, thou art very wroth against us, Lam. v. 22.* The like doleful Complaint doth Isaiah make in their Name, c. xlix. 24. *But Zion said, the Lord hath forsaken me, even my Lord hath forgotten me. Eloi, Eloi, Lama* strange despairing Words they are, to

come from the Mouth of the *Spouse*, the Church ; it might look as if the *Gates of Hell* were now prevailing, and she were delivered up to a sure and irrecoverable Destruction: but we are told before-hand of an *hour of Temptation which shall come upon all the World*, to try them that dwell upon the *Earth*, Rev. *liii. 10.* Hence possibly it is that when the *Witnesses*, at the repeated Calling of the Voice, and withal in open View of their insulting Enemies, shall have ascended up under the *Covert of the Cloud*, (see *Isa. cap. 4.*) and taken possession of the *holy City*, they shall notwithstanding this visible Token of God's Favour, be most furiously assaulted, most terribly distressed, and very hard bestad, because of the Rage, the great Rage which the Devil will now be put into, as well knowing that his Reign is short; nevertheless as to what concerneth the Church, by which I do here mean the *sealed Ones*, in particular, *Ezek. ix. 4.* *Rev. vii. 4.* the Divine Promise which faileth not is the Rock of her Foundation, called therefore, the *Foundation of God*; *2 Tim. ii. 19.* *nevertheless the Foundation of God standeth sure, having this Seal, The Lord knoweth them that are his;* them that are *his marked ones*; to whom also he hath spoken this most comfortable Word, *Pf. l. 15.* *Call upon me in the Day of Trouble; I will deliver thee, and thou shalt*

*shalt glorify me.* So [by this visible Appearance of mine for them] *The House of Israel shall know that I am the Lord their God, from that Day and forward,* Ezek. xxxix. 22. And again, v. 25, 26. *Therefore thus saith the Lord God, Now will I bring again the Captivity of Jacob, and have mercy upon the whole House of Israel, and will be jealous for my holy Name:*

*After that they have born their shame, and all their trespasses, whereby they have trespassed against me.* —

Not less emphatical, and pertinent to the present Purpose, is that of Jerem. xxx. 16, 17. *Therefore all they that devoured thee, shall be devoured, and all thine Adversaries, every one of them shall go into Captivity; and they that spoil thee, shall be a Spoil, and all they that prey upon thee, shall be for a Prey.*

*For I will restore Health unto thee, and I will heal thee of thy Wounds, saith the Lord, because they called thee an Out-cast, saying, This is Zion, whom no Man seeketh after; but in the Day of the Lord's Answer to his People, then as Isaiah hath foretold it, They shall fear the Name of the Lord from the West, and his Glory from the rising of the Sun: when the Enemy shall come in like a Flood, the Spirit of the Lord shall lift up a Standard against him. And the Redeemer shall come to Zion, and unto them that turn from*



*Transgression in Jacob, saith the Lord, Isa. lix. 19, 20. This great Action of God's, in the Redemption of all Israel, will be possibly in the Time of the Second Antichrist, when the false Prophet Mahomet, together with the Beast, i. e. those mighty States which support, and uphold that Impostor and false one, shall be consumed by the Blow of God's Hand. Awake, awake, put on Strength, O Arm of the Lord; awake as in the ancient of Days, as in the Generations of old. Art thou not it that hast cut Rahab, and wounded the Dragon? Isa. li. 9. The Words, if one mind them well, are Spirit and Life, affording a very great Encouragement to the Godly; Faith, in the Killing of one Dragon, can behold the slaying of another, and that a bigger and stronger Leviathan than ever Pharaoh was; for this is the Prophet's Argument, and the like he useth in the following Verses, 10, 11. Art thou not it which hath dried the Sea, the Waters of the great Deep, that hath made the Depths of the Sea a Way for the ransomed to pass over? Therefore the Redeemed of the Lord shall return, and come with singing unto Zion, and everlasting Joy shall be upon their Head; they shall obtain gladness and joy, and sorrow and mourning shall flee away. The Psalmist speaking of that wondrous Work of God's in bringing his*

People

People out of Egypt, saith, *Ps lxxiv. 13. Thou didst cleave the Fountain and the Flood, thou driest up mighty Rivers.* So too saith the Prophet, *v 19. Art thou not it which hast dried the Sea, the Waters of the great deep?* A sure Presage of what the Almighty will perform hereafter ; for the *Lord's Arm is not shortened,* nor can the Word of his Truth fail. He who *rebuked the red Sea of old,* and held his Waters in with bit and bridle, till armed *Israel* had march'd through on foot, shall, when the due Time is come for it, empty the vast Channel, and make *dry Ground of Water-Springs,* whilst the recalled Exiles stand amaz'd to see it, as wondring where the hoary Deep is hid, or in what Treasure-houses it is laid up ; he who in past ages smote the *fertilizing River,* and for forty Years made *Ægypt* desolate as a Wilderness, because a haughty King of theirs had said, the Nile was his, *Ezek. xxix. 9, 10. The River is mine, and I have made it ;* the same jealous and most mighty God shall, when a better Occasion offers, smite the *Ganges* and the *Euphrates* in their wide-flowing Streams, that so his ransom'd may have a Way prepared for them, and pass right on to a *City of Habitation, whose builder and maker is God.* And the Lord shall utterly destroy the *Tongue of the Egyptian Sea,* and with his mighty Wind shall he

*shake his Hand over the River, and shall smite it in the seven Streams, and make Men go over dry Shod.*

*And there shall be an high Way for the Remnant of his People, which shall be left from Assyria, like as it was to Israel in the Day that he came out of the Land of Egypt.*

*When Zion's Warfare is well-nigh accomplished, and her Iniquity now pardoned, she having received of the Lord's Hand double for all her Sins, Isa. xl. 2. then will the Angels, who have the keeping of the seven Vials full of Plagues, say, Let God arise, let his Enemies be scattered: let them also that hate him flee before him.*

*As Smoke is driven away, so drive them away: as Wax melteth before the Fire, so let the Wicked perish at the Presence of God. But let the Righteous be glad: let them rejoyce before God, yea, let them exceedingly rejoyce, Ps. lxxviii. 1, 2, 3. The Ark, to which the first Words do manifestly refer, Numb. x. 35. was the sacred Symbol of God's Presence with the Children of Israel as their King; their King, I say, not then in a Suffering, (which afterwards proved the great Stumbling-block, and Rock of Offence) but in a regnant Posture. Now the fetching of the Ark from Kirjath-jearim, 2 Sam. vi. Cap. or rather, the bringing of it up from the House*



House of *Obed Edom* the *Gittite*, into the *City of David* in *Jerusalem*, is thought to have been the Occasion of this most Triumphant lofty Song or Psalm, in which there is much more than the bare literal Sense to be considered; for, from the *Ark's* being carried up with a holy Pomp and Solemnity to Mount *Sion*, and there, fixed in a *Tabernacle* prepared for it before, the *Psalmist* is carried, he is transported beyond himself, as seeing in the Spirit a more joyful Day than even *Abraham* did; I say, more joyful, by how much ascension into Glory is on our Lord's part, better than suffering on a Cross. Hence, the Beginning of that Prophetick Rapture, v. 17, 18. *The Chariots of God are twenty thousand, even thousands of Angels: the Lord is among them as in Sinai, in the holy place.*

*Thou hast ascended on high, thou hast led Captivity Captive: thou hast received Gifts for Men; yea, for the Rebellious also, that the Lord God might dwell among them.*

*The Rebellious also*, i. e. the *Jews*, who crucified their King; deeper in bloody Guilt, and higher in Rebellion than this, a People could not go: for certainly to crucify the *Legislator*, who is the very living Law, must needs be a Sin above breaking the dead Letter of it; here then, if in any Case whatever, Mercy may be said to rejoyce against Judgment,

ment, *Kalakezaleh* *isare* *Kiloteh* Jam. iii. 13. it setteth up it self against, and doth, as it were, triumph Justice down. This is the Lord's doing, and it is marvellous in our Eyes. The Gifts, the Honours, the Privileges, the Blessings procured by Jesus, for his beloved one the Church, what are they but the gratuitous Donations and Procurations of an invincible Love, which many Waters cannot quench, nor the Floods drown, Cant. viii. 7. O the depth of the Riches both of the Wisdom and Knowledge of God! Rom. xi. 33.

Be it noted however, that these Gifts received by the Lord Messiah for Men, are not only spiritual and inward, such as Peace of Conscience, flowing from the Remission of Sin, Regeneration, Sanctification, with the like; but they are also Temporal, External, Outward, Visible; the main Point that our Blessed Saviour hath obtained of the Father, the Sum of his meritorious Death, and powerful Intercession thereupon, is, that for this, *The Lord said unto my Lord, Sit thou at my right Hand, until I make thine Enemies thy Footstool*, Ps. cx. 1. The great Atchievement, the mighty Work of all, to speak it short, is *Israel's* Revival and Restoration; which, since it cannot be without as Universal a debellation and depression of their

their Enemies every where; them therefore will the Almighty, when he hath reduced them to a very low Degree, put in Subjection under their Feet, according to the Rule given, *Ezek. xxi. 26. Exalt him that is low, and abase him that is high.* The Lord of Hosts hath purposed with himself, and will perform it, to stain the Pride of all Glory, and to bring into contempt all the honourable of the Earth; nay more, to stain all his Raiment over, and dye his Garments deep in the Blood of his Enemies, *Isa. lxiii. 3. comp. Rev. xix. 13.* He who has threatned to do this terrible Execution, is no other than that glorious One, The Lord Messiah, he who ascended up on high, and led captivity captive, *v. 18.* for it follows *v. 20, 21, 22, 23.* He that is our God, is the God of Salvation; and unto God the Lord belong the Issues from Death.

But God shall wound the Head of his Enemies; and the hairy Scalp of such a one as goeth on still in his Trespases. The Lord said, I will bring again from Baskan, I will bring my People again from the Depths of the Sea.

That thy Foot may be dipped in the Blood of thine Enemies; and the Tongue of thy Dogs in the same.

Whatever the Holy Ghost would signify by these grand, but withal Enigmatical Expressions; we may conclude the



the whole of it to be a Fruit of Christ's Ascension into Heaven, and of his Royalty, and prevailing there as a Prince with God: If so, there is no Transaction already past, however glorious in it self, that will answer well to the Sense, or come up to the full Meaning and Dignity of the Prophecy, which seems to imply, and to describe a Conquest by Battle, a Victory, a Redemption of the most absolute and perfect Nature, far exceeding any thing of this kind that hath hitherto been brought to pass; such will be the Issue, and such the important Consequence of this great Action, *The Lord at thy right Hand shall strike through Kings in the Day of his Wrath. He shall judge among the Heathen, he shall fill the Places with the dead Bodies; he shall wound the Heads over many Countries,* Ps. cx. 5, 6. moreover, this Conquest will be a Joy as great as was the Victory, even a voluntary chosen Submission of the Heathen to be the Inheritance of God, and of his Christ, a free surrendry of themselves to him, who is the true Desire of Nations, v. 31, 32, 33, 34, &c. *Princes shall come out of Egypt, Ethiopia shall soon stretch out her Hands unto God.*

*Sing unto God ye Kingdoms of the Earth, O sing Praises unto the Lord. Selah.*

To him that rideth upon the Heavens of Heavens which were of old; lo, he doth send out his Voice; and that a mighty Voice. Ascribe ye Strength unto God: his Excellency is over Israel, and his Strength is in the Clouds.

O God, thou art terrible out of thy holy Places, the God of Israel is he that giveth Strength and Power unto his People, Blessed be God.

To give you a Scholium now upon some of the chief Passages in this Psalm, relating, as I would suppose, to the last Times, v. 20. He that is our God is the God of Salvation: and unto God the Lord belong the Issues from Death. See now that I, even I am he, and there is no God with me: I kill and I make alive; I wound and I heal; neither is there any that can deliver out of my Hand, Deut. xxxii. 39. and indeed to whom should they, The Issues of Death, belong, but to him that hath the Keys of Death and of Hell, Rev. i. 18. who openeth and no Man shutteth, Rev. iii. 7. This Death may be accounted either the Political Death which the Jews are now under, their City and Temple being destroyed, and their Worship by Sacrifice abolished; or 2dly, The Death and Extinction of the ten Tribes, which are dead and lost to Man, though not so to God, who both knows where they are, and in the third long Day, Hof. vi.

vi. 2. will call them once more into being, and they shall live in his Sight. joydly. The Death spoken of in the Text of this Psalm, may be very well applied to the Witnesses, Rev. xi. 8. And their dead Bodies shall lie in the Street of the great City. The Issues from which Death belong undoubtedly to God. v. 11. And after three Days and an half, the Spirit of life from God enter'd into them. v. 12. But God shall wound the Head of his Enemies, &c. Job saith, There is a Destruction to the Wicked, and a strange Punishment to the Workers of Iniquity; cap. xxxl. 3. And this shall be the Plague where-with the Lord will smite all the People that have fought against Jerusalem: their Flesh shall consume away while they stand upon their Feet, and their Eyes shall consume away in their Holes, and their Tongue shall consume away in their Mouth, Zach. xiv. 12. Is not this now a strange Punishment to the Workers of Iniquity? for besides the Denunciation of Vengeance in general Terms to all the Adversaries of God and his Church, Deut. xxxii. 42. as, that he will make his Arrows drunk with Blood, and that his Sword shall devour Flesh; he hath more Emphatically and Expresly yet declared himself against one, Ezek. xxxviii. 3. I am against thee O Gog; but though the Lord be thus against him, tho' he hath bent



*bent his Bow, and prepared for him the Instruments of Death, Gog will still go on in his impious bold Attempts, till God put Hooks into his Chaws, and twist and turn him back by force, v. 4. Sir Walter Raleigh hath proved in his History beyond Contradiction, that the Scythians are the Offspring of Gog and Magog. And again, it is by Historians for the most agreed upon, that the Turks are of Scythian Origine. To me likewise it seems not improbable that Turkey, Egypt, and Mahomet's Arabia, are in this very Psalm cryptically intended, and pointed at under borrowed Names and Figures. Thus the big-bodied numerous breed of Turks, with their Bashaws and Commanders, are the Multitudes of Bulls, whilst the Calves bred up under them pass for the Soldiery of the People, v. 30. a People bred to fighting, and that delight in War. To proceed on now to the 32d Verse; The Lord said, I will bring again from Basban, &c. God's beloved Church, during her Warfare upon Earth, shall not fail of having an Enemy to the end of the World, being still under the Hands of one Oppressor or another, till having filled a Measure of Sufferings in Proportion to the Measure of her Sins; the Holy One, even the mighty God of Jacob appear on her behalf; which he will infallibly do, and that in a more eminent, terrible, and*

and dreadful manner than ever yet was known. *The Lord shall roar out of Zion, and utter his Voice from Jerusalem, and the Heavens and the Earth shall shake; but the Lord will be the Hope of his People, and the Strength of the Children of Israel,* Joel iii. 16. which in the Style of the Royal Psalmist is thus, v. 22, 23. *The Lord said, I will bring again from Bashan, I will bring my People again from the Depth of the Sea. That thy Foot may be dipped in the Blood of thine Enemies, and the Tongue of thy Dogs in the same. The Righteous shall rejoyce when he seeth the Vengeance: he shall wash his Feet in the Blood of the Wicked,* Ps. lviii. 10.

*Sihon* King of the *Amorites*, and *Og* the King of *Bashan*, as we read in Sacred History, were famous for opposing the *Israelites* in their Way to *Canaan*; and being by them conquered and slain, the Account which we have of the latter of these, *Og*, together with a Description of his *Iron Bedstead*, in the Dimensions thereof, *Deut.* iii. 11. shews him to have been a Man of a vast Gigantick Size, and Strength. *Arabia* moreover, stock'd heretofore with *Midianites*, *Moabites*, *Edomites*, and *Amalekites*, all of them bitter Enemies, is one of those wide Countries in which the poor afflicted *Jews* are Wanderers unto this Day; according to that

that of the Prophet, *Hos.* ix. 17. now *Basan* having been formerly an Eminent Part of *Ardeleia Petraea*, it may (especially in the Prophetick Style) be put by a *Synecdoche*, for the Whole; as *Og* also may be thought a fit *Type*, or Name, for the denoting of any formidable Power or Potentate that is an oppressor and enslaver of *Jews* or *Christians*, that is, the People of the true God and his *Christ*.

For further Illustration and Proof of the Point we have now in Hand, let these following Particulars be considered. The Ascension of *Israel's* God into Mount *Sion*, witnessed by the Translation of the *Ark*, it being the Testimony of his Presence; this as it was the great Subject of *David's* Thoughts at that time, so it carried him beyond himself, to speak of the *Ascension* of *Christ*, and the Spiritual, but real Conquests by him obtain'd. This Exaltation of the *Ark* into its Place, with innumerable Acclamations, Triumphs, and Thanksgivings, was in very deed Typical, Figurative, and Predictive of these two Things, first, the Ascension of our Blessed Saviour into Heaven, which was crowned with the Donation of spiritual and miraculous Gifts, *Eph.* iv. 8, 9, 10. 2dly, it was such a holy Solemnity and Transaction, as did in the Figure and Type thereof portend the visible, temporal, and real Ascent of

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the *God Incarnate*, which should be hereafter, and this, at the Head of his People to be by him assembled, *Mic. ii. 12.* *I will surely assemble, O Jacob, all of thee: I will surely gather the remnant of Israel, I will put them together as the Sheep of Bozra, as the Flock in the midst of their Fold: they shall make great noise by Reason of the Multitude of Men.*

*The Princes of the People are gathered together, even the People of the God of Abraham: for the Shields of the Earth belong unto God, he is greatly Exalted, Pf. xlvii. 9.* Being thus by him assembled, they shall be reconducted, and re-established once more in their own City; for, *The Breaker is come up before them: they have broken up, and have passed through the Gate, and are gone out by it, and their King shall pass before them, and the Lord on the Head of them, Mic. ii. 13.* *For ye shall not go out with haste, nor go by Flight, for the Lord will go before you: and the God of Israel will be your rereward, Isa. lii. 12.* Of the same Nature with this 68th Psalm, (especially as to some Part of it) is that joyful Psalm for the Sons of Korah, viz. xlvii. *O clap your hands all ye People, shout unto God with the Voice of Triumph.*

*For the Lord most high is terrible, he is a great King over all the Earth.*

*He shall subdue the People under us,  
and the Nations under our Feet.*

*He shall choose our Inheritance for us,  
the Excellency of Jacob whom he loved.  
Selah.*

*God is gone up with a Shout, the Lord  
with the Sound of a Trumpet.*

In this very Sense with the Psalmist, only not so full, is the Prophet Micah, *The Breaker is come up before them*, this Title of קַרְעַת Haporets, the Breaker, agreeth well to him who is both Lord and Christ upon a twofold Account, Spiritual and Temporal; spiritually thus, for his breaking down all Obstructions, *the Middle-Wall of Partition between Jew and Gentile*, *Eph. ii. 14.* and for breaking open the Gates of Death and Hell it self, so that neither he himself could be detained by them, nor his again, by them hinder'd from following him into the Kingdom of Heaven, the Gates of which, having conquered Death, and triumphed over all his Enemies, he set open to them. Some think, that by קַרְעַת the Breaker, and מַלְכָּם their King, should be meant two distinct Persons, the Breaker, *i. e. Elias*, and *Malcam*, their King, that is, the Branch, the Son of *David*. Again he is the Breaker, both in the spiritual and temporal Sense too, with regard to those Sheep of his which lie in the Grave, *they lie in Hell like sheep*, but he will

deliver them from the Power of that Hell, and bring them forth to Victory, *Hof. xiii. 14. O Death, I will be thy Plagues: O Grave, I will be thy Destruction*; this will be done in the Day that he assembleth all *Jacob*, *Mic. ii. 12.* that is, all *Israel*, and all *Judah*, for *Israel's* part, *Ezek. xxxvii. 12, 13. Thus saith the Lord God, Behold O my People, I will open your Graves, and cause you to come up out of your Graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your Graves, O my People, and brought you up out of your Graves.* Once more yet he is called *the Breaker*, (in a Sense not altogether foreign to this) upon a *Temporal* account, because he is that mighty Potentate, who when he breaketh forth upon his Enemies, and his Wrath be kindled up a little, will also *break them to pieces*, *Pf. ii. 9.* the like is prophesied of him by *Hosea. c. ii. 18. I will break the Bow, and the Sword, and the Battel out of the Earth, and will make them to lie down safely.*

To our foregoing Considerations on *Pf. lxviii.* add we yet further, that as the Elevation, and bringing up of the Ark into *David's* City, did in the Type and Mystery thereof shew the celestial Ascension of our Saviour, and his advancement to the Height of Glory, at  
God's



God's Right-hand ; so it doth in a more emphatical Manner yet, and true Prophetick Way, set forth to us his terrestrial Ascension, as I may so call it, that shall be hereafter at the Head of his People, when he bringeth them back again to the good old Land of Promise, to *the City of the great King*, being entertained on his Way, with the repeated *Hosanna's* of the Multitude, saying, *Blessed be he that cometh in the Name of the Lord: we have blessed you out of the House of the Lord.*

*God is the Lord who hath shewed us Light; bind the Sacrifice with Cords, even unto the Horns of the Altar.*

*Thou art my God, and I will praise thee; thou art my God, I will exalt thee.*

*Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now Prosperity.* Pf. cxviii. 25, 26, 27, &c. And thus, whilst Men and Angels wait upon him to his holy Hill, and Place of Rest; praised he will be *with Trumpets, and Sound of Cornet*, praised with *Timbrel and Dance*, praised with the *pleasant Harp and Psaltery*, praised he will be *upon the loud Musick, and high sounding Cymbals*; then too when this King of Kings shall be conducted to his *Ivory Palaces*; it will, in Service high, and Anthems clear, be sung alternately, as the inspired Psalmist hath it; *Lift up*

*your Heads, O ye Gates, and be ye lift up ye everlasting Doors, and the King of Glory shall come in.*

*Who is this King of Glory? the Lord strong and mighty, the Lord mighty in Battel. Lift up your Heads, O ye Gates, even lift them up, ye everlasting Doors, and the King of Glory shall come in.*

*Who is the King of Glory? the Lord of Hosts, he is the King of Glory. Selah. Ps. xxiv. 7, 8, 9, &c. Moreover, as the Ascending Ark did shadow forth the ascending glorious King; so the many signal Victories, obtained thereupon by David over Philistines, Moabites, Ammonites, Syrians, Edomites, &c. 2 Sam. Cap. 8th and 10th, may well be looked upon as Forerunners, and Typical Prognosticators, of those more enlarged and universal Conquests, Atchievements, and Successes of the Messiah, which in future Ages should be brought to pass. Such as, first, the reducing of the City-les, the Exil'd and Solitary into Families, Ps. lxxviii. 6. Isa. xi. 12. The Subjection of the proudest and greatest to the Church, by breaking in Pieces the Oppressor, Ps. lxxii. 4. He shall judge the Poor of the People, he shall save the Children of the Needy, and shall break in Pieces the Oppressor; break, I say, the pond'rous iron Feet and Toes of the Babel Image, quelling, subduing, and laying low the Man of the Earth, whoever*

whoever he be, *that he may no more oppress. For thou hast broken the Yoke of his Burden, and the Staff of his Shoulder, the Rod of his Oppressor, as in the Day of Midian, Isa ix. 4. Through the Voice of the Lord shall the Assyrian be beaten down who smote with a Rod, Isa. xxx. 31.*

It is no difficult Matter, for any one to see here that these Prophecies relate to the future glorious Days of the *Messiah*, and therefore [the *Assyrian*,] in this latter Text of *Isaiab*, cannot chiefly and principally, if at all, mean the *Assyrian* that was, or that hath been of old, but rather his Successor in Pride and Tyranny, in Persecution and Vexation of the Church and People of the living God, who, notwithstanding, will vindicate them in the Sight of this Sun, by smiting down the *שׂר* The Head, the grand capital Enemy of the Saints, *Pf. lxviii. 21. and wounding the hairy Scalp of such as, Pharaoh like, are religiously and resolutely bent upon Rebellion; what he will break and bruise their Scalps with, you may read, Isa. xxx. 30. Rev. xvi. 21. He will do it with hail-stones of 50 and 60 Pound weight a piece, compared with Zach. ix. 13, 14, 15. The Successor to the Assyrian, now, in Might, Power, Blasphemy, and greatness of Dominion, is the Mussulman, (a spiritual wickedness this) of which some very Similitude of*



Conjecture is afforded us from v. 30. *Rebuke the company of, &c.* the Hebrew hath it, as is well known, The Beast of the Reeds, *increpa feram canna*, Pagnin, *Bestiam Arundineti Cocc: Feras arundinis*, Vulg. Lat. *Ægypt*, indeed, seems to bid fairest for this Title, because there, by the Banks of *Nile*, and his Rivers, the famous *Reed* called *Papyrus*, grows in great Abundance; and again, *Pharaoh* King of *Ægypt*, is in one Place of *Scripture* called expressly by this Name, *The Dragon of the Reeds*, Ezek. xxix. 3. but this Passage in our *Psalms* here cannot be meant of *Ægypt* in the *Literal* Sense, because it was never conquered by *David*, nor any of the most victorious *Kings* of *Israel*, or *Judab*, so as to become an Homager, and pay Tribute to them; again, it is in a Prophetick Way spoken of, as what should be a Consequent of *Christ's Ascension*; for it is mentioned with, and reckon'd among some other great Events, and special Blessings by him procured for the Good of his Church; and therefore this rebuking of the *Beast of the Reeds*, or *company of Spearmen*, must mean the Conquest of some great *Potentate* concealed under that Name, viz. *Beast of the Reeds*, and this, methinks, should be no other than that unwieldly Beast, the *Turk*, who is now the sole Master of *Ægypt*, and besides this, may well be so denominated,

minated, because the first springing of the *Turks*, and their first issuing forth was from the Marshes of the *Mæotis*, and Places bordering thereupon, in which also we may without Fancy, or Fiction suppose, that there is good Store of Reeds and Rushes; in *Latin* we know that *Arundo*, a Reed, is commonly taken for an Arrow; thus *Virg: — haret lateri lethalis arundo*; by the *Beast of the Reeds* therefore, most Interpreters do understand Men arm'd with Spears and Arrows, the which Notion too suiteth very well to the *Turks*, especially, if we consider them in their first Origine, Guise, Habit, and ancient Way of Living; reported to us by the generality of Historians. Take this short account of them, as adding some probability to our Conjecture, and confirmation thereof, *Heylin. lib. 3. p. 128.* — for the Original of the Turkish Nation, they were most probably the Descendants of those *Turcæ* whom *Pliny*, and *Pomponius Mela* place about the *Fens of Mæotis*; of whom thus *Mela*, speaking of the *Gelani*, a *Scythian* People next unto them, saith he, *juxta Thyrsagetæ, Turcæque vastas sylvas occupant, alunturque venando, &c.*

Another special Fruit and Benefit of the Lord's ascending up on high is, a Recovery of the dead City out of her Ruines, the Framing and Building of *Jerusalem*  
by

by a new *Model*, extended, amplified, enlarged every way, and so made the Joy and Wonder of the whole Earth, beautiful for Situation, eminent for her Structures, but above all, Magnificent in its *Temple*: Lo, this is *the City* which hath *Foundations*, the City which the Lord himself hath prepared for his People, as it is written, *Heb. xi. 16. He hath prepared for them a City*, that so he might not be *ashamed to be called their God*, or ever have it said, that one Tittle of his Word hath fallen to the Ground. Here, in this City, is *Haggai's latter glorious House*, ii. 9. *The Palace Royal of the Messiah*, unto which the great ones of the Earth do bring their Offerings and their Gifts, v. 29. *Because of thy Temple at Jerusalem, shall Kings bring Presents unto thee.* This is prophesied of *Ethiopia* in particular, by *Isa. Cap. xviii. 2, 7.* remarkable too is that in *Pf. lxxxvii. 3, 4. Glorious Things are spoken of thee, O City of God. Selah.*

*I will make mention of Rahab, and Babylon to them that know me; behold Philistia and Tyre, with Ethiopia, this Man was born there.* Some other great Events there are (and those undoubtedly future) pointed at in this very *Psalms*, as the Congregating of the dispersed dissipated *Jews*, the Summoning them by the great *Jubile Trumpet*, *Ma. xxvii.*



13. and so gathering them together from the Ends of the whole Earth, which shall see this strange Salvation of theirs, and be converted unto God, *Ps. cviii.*

3. *He hath remembered his Mercy and his Truth toward the House of Israel: all the Ends of the Earth have seen the Salvation of our God.* For this gathering together of theirs, is to be accompanied with the Fulness of the Gentiles flowing in unto them, and glorifying God on their account, *v. 31, 32, 33. Princes shall come out of Egypt, Ethiopia shall soon stretch out her Hands unto God.*

*Sing unto God ye Kingdoms of the Earth: O sing praises unto the Lord. Selah.*

*To him that rideth upon the Heavens of Heavens which were of old; lo, he doth send out his Voice, and that a mighty Voice.* Add to this, his appearing, as in a more excellent, so in a more terrible Way than ever; appearing, I say, to be the God and Saviour of his Elect People, by giving them Power and Strength, by infusing Light and Life into them; *Ascribe ye Strength unto God: his Excellency is over Israel, and his Strength is in the Clouds, v. 34.* this is called a renewing of their youth, *Ps. ciii. 5. Who satisfieth thy Mouth with good Things: so that thy Youth is renewed like the Eagles.* The very same in Effect with that of *Isaiah, xl. 29, 31. He giveth Power to the faint;*

*faint; and to them that have no might be increaseth Strength.*

*But they that wait upon the Lord, shall renew their Strength, they shall mount up with Wings as Eagles, they shall run and not be weary, and they shall walk and not faint.*

For this, is their Mouth fill'd with Laughter, and their Tongue with Singing; for this do they bless, praise, and give thanks unto the Lord of Lords, who hath thus remember'd them in their low Estate, v 35. *O God, thou art terrible out of thy holy Places, the God of Israel is he that giveth Strength and Power unto his People: blessed be God.*

In this Divine Song, the Order of Time and Occurrences, is not much observed; but some Things are promiscuously set down as fit matter for such a solemn and general Thanksgiving, being digested and put together, more with regard to the Verse and Poem, than to the History. As to the Complexion of this *Psalm*, I judge it to be much of the same Nature and Composure with the xxii, xlv, and lxxii *Psalms*, in which there are some Things applicable chiefly to *David's*, or to his Son *Solomon's* Condition, State, or Circumstances in some part of their Reigns: and there are others again which cannot be understood of, nor applied with any tolerable Sense to any, but to *David's*  
Lord,

Lord, and to some great and glorious Events, which should be brought into being and effect in the latter Times of the Church. Mr. *Pool's* Note in the Argument to this *lxviii. Psalm*, may be worth our Transcribing; he saith, That because *David* very well knew that both himself and the *Ark* were *Types* of *Christ*, and that the Legal Administrations and Actions, were *Types* of those of the *Gospel*; he therefore, by the Spirit of Prophecy, looked through and beyond the present Actions and Types, unto the great Mysteries of *Christ's* Resurrection and Ascension into Heaven, and of the special Privileges of the Christian Church, and of the Conversion of the Gentiles unto God; and therefore intermixeth some Passages which directly, and immediately belong to these Things, although the Words be so ordered, that they carry a manifest Allusion to the present Actions, and may in some sort be applied to them, though in a more obscure and improper and secondary Sense. Nor is it at all strange, that in the same *Psalm*, there is such a Mixture of Things, whereof some belong only to the Actions or Events of that Time, and some only to *Christ*, and the *Gospel Times*; if it be considered, that the *Psalmist* in himself, doth frequently express divers, and those contrary Passions, and Dispositions, as hope, fear,

&c.



Go. in the same *Psalm*, and sometimes in the same *Verses*; and especially that the sacred Pen-men, in the Composition of these Writings, were Men wholly inspired, and governed, and moved by the *Holy Ghost*, 2 *Pet.* i. 21. by whom they were variously transported, as he saw fit, and and sometimes carried away to speak of the highest Mysteries of the Gospel, even such Things as they themselves did not fully understand, as appears from 1 *Pet.* i. 10, 11. To conclude this my *Comment*, or *Scholium*, if I have failed either in the Explication, or Application of some of the difficult Passages of this *Psalm*, I may expect the more favourable Censure from my Reader, since so learned a Commentator as *Simon de Muis* hath left us this Remark upon the lxxviii *Psalm*, *In hoc Psalmo, tot fermè scopuli, tot Labyrinthi, quot verba, adeò ut non immeritò Crux ingeniorum, & Interpretum opprobrium dici possit. Mu. ad v. ult.*

In the xxxvii. *Psalm* (which is a *Psalm* of *Prophecy* and *Consolation*, framed and indited purposely for *Israel* in their low Estate) it is foretold, yea, more than this, promised by him who cannot lie, that the patient faithful Sufferer shall be at length considered, and that those who have gone through much Tribulation, and are now made meek and lowly through the Discipline of Afflictions, shall,  
for

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for their Reward, attain once more to the Inheritance of that Earth, out of which they had been cast for their Sins. — *Evil doers shall be cut off: but those that wait upon the Lord, They shall inherit the Earth. For yet a little while, and the Wicked shall not be: yea thou shalt diligently consider his Place, and it shall not be. But the meek shall inherit the Earth: And shall delight themselves in the Abundance of Peace, v. 9, 10, 11, and v. 29. The righteous shall inherit the Land, and dwell therein for ever.*

Nay, as if it were a light Thing for them to be restored to their own Land only, they shall inherit the wide Earth in the Breadth thereof, *Oecumenical World.*

*Quà mare, quà Terræ, quà sidus currit utrumque; Arise, O God, judge the Earth: for thou shalt inherit all Nations, Ps. lxxxii. v. 8. And to the Church is this Promise made. Thou shalt break forth on the right Hand, and on the Left; and thy Seed shall inherit the Gentiles; and make the desolate Cities to be inhabited.*

*Fear not, for thou shalt not be ashamed: neither be thou confounded, for thou shalt not be put to Shame: for thou shalt forget the Shame of thy Youth, and shalt not remember the Reproach of thy Widowhood any more.*

For

*For thy Maker is thine Husband, (The Lord of Hosts is his Name;) and thy Redeemer the holy One of Israel, the God of the whole Earth shall be called, Isa. liv. 3, 4, 5. Under this mighty Lord of the whole Earth, shall his Elect Servants have Praefectures, Governments, Principalities, being made by him Rulers of Cities, over two, over five, over ten, according as the Wisdom of the Messiah shall create them to Dignities, and Honours, some more, some less.*

*In the same Prophetick Psalm again, is declared to us, what shall be the final Doom of the prosperous, potent Sinner, v. 20, 22. But the Wicked shall perish, and the Enemies of the Lord shall be as the fat of Lambs, they shall consume: into Smoke shall they consume away.*

*For such as be blessed of him shall inherit the Earth: and they that be cursed of him shall be cut off.*

*Eliphaz, secretly taxing Job, saith to him, I have seen the foolish taking Root; but suddenly I cursed his Habitation, Job v. 3. The clear Meaning of it is, he foretold a Curse, he knew what would first or last become of his Habitation. Wicked Mens Prosperity is compared to a Tree well-rooted, I have seen the Foolish taking Root; that is, confirmed and settled in their outward Prosperity: A Root is to the Tree, what a Foundation is*



is to the House, the Establishment of it. When a Tree is well rooted, it takes in the Moisture of the Earth freely, then the Body or Trunk grows big, the Branches spread, the Leaves are green, and it abounds with Fruit; in the *fourth* of *Daniel*, the State, Glory, and Magnificence of the Kingdoms of this World are shadowed by a Tree, *Nebuchadnezzar* in a Vision hath a Tree presented before him, he knew not what to make of it, and therefore calls for the Wisemen to expound his Vision. We know of an Empire at this Day, which flourishes like a green Bay-tree, (the Emblem of many Victories) hath done so for Ages past, and probably will do so for Generations yet to come; against which Season of Temptation, foreseen by the Spirit, as what would be most dangerous to the Righteous, by Reason of its long Continuance, was this salutary Counsel of the Psalmist penned: *Fret not thy self because of Evil-doers; neither be thou envious against the Workers of Iniquity.*

*For they shall soon be cut down like the Grass, and wither as the green Herb.*

*Trust in the Lord, and do good, so shalt thou dwell in the Land, and verily thou shalt be fed.*

*Commit thy Way unto the Lord; trust also in him, and he shall bring it to pass.*

*And he shall bring forth thy Righteousness as the Light, and thy Judgment as the Noon-day.*

*For the arms of the Wicked shall be broken: but the Lord upholdeth the Righteous.*

*The Lord knoweth the Days of the Upright: and their Inheritance shall be for ever, v. 1, 2, 3, 5, 6, 17, 18. As God was pleased to give his People, Precept upon Precept, Precept upon Precept, Line upon Line, Line upon Line, here a little, and there a little, Isa. xxviii. 10. if by any Means he might inculcate Wisdom into them: so he hath done by his Consolations, which are one upon the other, one upon the other, repeated, renewed, interspersed frequently through the Writings of the Prophets, here a little, and there a little, for the strengthening of the Faith, and reviving the Spirit of his contrite ones, Isa. lvii. 15. Strengthen ye the weak Hands, and confirm the feeble Knees. Say to them that are of a fearful Heart, Be strong, fear not: behold, your God will come with Vengeance, even God with a Recompense, he will come and save you, Isa. xxxv. 3, 4. When Things are now mature for the Completion of this gracious Promise, then shall the foreinsinuated haughty Tyrant's Reign be at an End, his Bough shall be broken, his Branch burnt with Fire, his Stock pull'd up by the Roots, no more of his Name is*

*is to be sown, and no more of his Kind suffered to grow in the Soil of this World. His Doom you may read, and then consider of it, Ps. xxxvii. 36. Yet [after all his flourishing and spreading] he passed away, and lo he was not: yea, I sought him, but he could not be found. See more of him in the xciiid. Ps. entitled a Psalm-song, for the Sabbath-day, i. e. a Song for the joyful Sabbatism of the Righteous, the grand Millennial Day of Rest, v. 7, 8, 9. When the Wicked spring as the Grass, and when all the Workers of Iniquity do Flourish: it is that they shall be destroyed for ever.*

*But Thou, Lord, art most high for evermore.*

*For lo, thine Enemies, O Lord, for lo, thine Enemies shall perish: all the Workers of Iniquity shall be scattered.*

There are many Prophecies which utter great and high Things concerning the downfall of this *Anti-prophet*, and the *Beast* his Supporter; in particular, they imply that then the seven Thunders will utter all their Voices, that then the Lord will answer the Prayers of his People by fire from Heaven, Ps. xi. 6. *Upon the Wicked be shall rain Snares, Fire, and Brimstone, and (as you have it in the Margin) a burning Tempest, this shall be the Portion of their Cup.* And not only are the Heavens concerned in the Execution of this Wrath, but the Earth also bears a Part therein.



therein. *A fire is kindled in mine Anger, and shall burn unto the lowest Hell, and shall consume the Earth with her increase; and set on fire the Foundations of the Mountains,* Deut. xxxii. 22. *Every Battel of the Warrior, (saith Isaiah) is with confused Noise, and Garments rolled in Blood;* so probably will some of these Battels be managed with Spear and Sword, with *Garments rolled in Blood,* and most confused Noise of Guns, whilst the great Cause of Heaven seems pendulous and doubtful, but when *Israel's Arm grows feeble,* then shall the *right Hand of the Lord do valiantly. The Day of Vengeance is in mine Heart, and the Tear of my Redcemed,* saith he, *is come,* Isa. lxi. 4. *The Lord is the true God, he is the living God, and an everlasting King: at his Wrath the Earth shall Tremble, and the Nations shall not be able to abide his Indignation,* Jer. x. 10. for when once he awaketh to his Judgment-work, He will come with *Fire and Pestilence* in his *Hand,* Hab. iii. 5. *For by Fire, and by his Sword, will the Lord plead with all Flesh: and the Slain of the Lord shall be many,* Isa. lxvi. 16. Applicable likewise to the *Beast and the false Prophet,* are those *Words of Wrath and Terror,* which we have, *Isa. xxxiv. 6, 7. The Sword of the Lord is filled with Blood, it is made fat with Fatness, and with the Blood of Lambs and Goats, with the Fat of the Kidneys*

*Kidneys of Rams: for the Lord hath a Sacrifice in Bozrah, and a great Slaughter in the Land of Idumea.*

*And the Unicorns shall come down with them, and the Bullocks with the Bulls, and their Land shall be soked with Blood, and their Dust made fat with Fatness.*

Behold in this last Prophecy, the Judgment of the *Eastern Unicorn*, the *Bullocks*, and *Bulls*, i. e. *Princes*, *Lords*, and *Rulers* of the *Earth*. I mean more plainly yet, that wicked *Horn* the *Turk*, in whom these following Characters do all Concentre. And first, he is the *little Horn* in *Daniel's Vision*, Cap. vii. 8. I considered the *Horns*, and, behold there came up among them another *little Horn*, before whom there were three of the first *Horns* pluckt up by the *Roots*: and, behold, in this *Horn* were *Eyes* like the *Eyes* of a *Man*, and a *Mouth* speaking great *Things*. Mention we have of the same again, v. 20, to the End of the Chap. Observe. This *Horn*, as being an *Additament*, or *Accretion* to the *Fourth Beast*, is accounted for, together with him, inas-much as it is properly reducible to, and cometh under that Explication, and Interpretation of the same *fourth Beast*, which *Daniel* desired one of them that stood by, v. 16. to give him. The most remarkable Particulars relating to this strange *Phænomenon*, are these: In the

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Horn, were Eyes, as the Eyes of a Man, v. 8, and 20. to denote, that the *Beast* is Sagacious and *Politick* as to the *Arts of Empire*. *A Mouth speaking great, yea, very great Things*; exactly true, for the *Grand Seignior* doth speak in Facts, he speaketh not Words which vanish into Air, but Things, such Things as make the neighbouring Nations dread. His Look is said to be more Stout than his *Fellows*; this also is most True, for this *Bastard Horn* is really Stouter than any of the *ten Horns of the Beast* taken singly by themselves; it hath most cruelly push'd and gored corrupt, luxurious, apostatizing and dividing *Christians*. It was the *Turk* who gave that dreadful Overthrow to *Lazarus Despote of Servia*, in the *Plains of Cassovie*, though he is said to have brought with him into the Field five hundred Thousand Men to try the Battle with *Amurath*. The same Stout *Horn* it was that afterwards prevailed so far as to take *Constantinople*, and hath since that, and before, most miserably trodden down and over-run the eastern Parts of the *Empire*: it being thus ordained, at least wise permitted to be done by the All-wise God, and plainly foretold, v. 24. that after the ten Kings, *another should arise, and that he should be divers from the first*, neither of *Roman*, nor *Christian Origine*; divers, perhaps, may here be under-



understood with respect to *Form of Government, or Polity*, that he should moreover subdue, nay, pluck up by the Roots, three Kingdoms formerly belonging to the Third Beast, viz. Syria, Greece, and Egypt; and further still, v. 25. that he should speak great Words against the most High, and should wear out the Saints of the most High, and think to change the Times and Laws, i. e. probably Religious Times, Laws, and Ordinances of Worship; and says the Prophecy, they shall be given into his Hand, until a Time, and Times, and the dividing of Time; but that then, v. 26. The Judgment should sit, and they shall take away his Dominion, to consume, and to destroy it unto the End.

In the Thirteenth Chapter of the Revelations, we have two mysterious Visions: The one, as I take it, a Description of the Turk, from the first to the tenth Verse. The other, a Representation of the Pope, and his manner of Action, from ver. the 11th, to the End of the Chapter, which being so, the Pairing, as I may say, the Coupling of these two Prophecies or Visions together, doth naturally suggest to me an Occasion of thinking, that the unblest, unhappy Jews, for a Punishment of their wilful Blindness, and Stubbornness in refusing the Messiah, are subjected to a twofold Babylon, Temporal, and Spiritual; the former of which is a

heavy Yoke upon the Neck and Shoulders; as the latter is no less Sore a Plague upon the Intellectuals; for doubtless the *Divinity of Babylon*, must needs be strange *Divinity* to the *Few*; now the Temporal Thralldom shall be remedied by Temporal Means, the Spiritual by Spiritual: As thus, that mighty Arm of the Lord's which brings Salvation to his Friends, shall at the same Time bring inevitable Destruction upon his Enemies, *Isa. xlix. 25, 26.* *Thus saith the Lord: Even the Captives of the Mighty shall be taken away, and the Prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy Children. And I will feed them that oppress thee, with their own Flesh, and they shall be drunken with their own Blood, as with sweet Wine: and all Flesh shall know that I the Lord am thy Saviour and Redeemer, the mighty One of Jacob:* Next, as to *Spiritual Babylon* and its Bondage and Yoke upon the *Intellect*, that shall be taken off by an inward Illumination from God, *For with thee is the Fountain of Life: in thy Light shall we see Light,* *Pf. xxxvi. 9.* it shall be relieved by Clarity of Vision, by the Power of the *Holy Ghost* inspiring Truth, and thence enabling the Mind of Man to discover false Glosses, and to distinguish between great *Mysteries*, and great *Mistakes*. Oh! how good

good Tidings is that acceptable Prophecy fraught with which lets us know, *That the Lord shall be King over all the Earth;* and that, *in that Day, there shall be one Lord, and his Name one,* Zach. xiv. 9.

The Destruction of this most Imperious Horn, and that Revolution which is attended with the Calling of the *Jews*, and Restoration of the whole *House of Jacob*, are Contemporary, the one being closely connected with, and drawing on the other; for this is certain, that the Kingdom which is taken away from the *Beast*, is given to the *Saints*, Dan. vii. 27. *And the Kingdom, and Dominion, and the Greatness of the Kingdom under the whole Heaven, shall be given to the People, of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him.* He who was set for a *Gin*, and for a *Snare to the Inhabitants of Jerusalem*, Isa. viii. 14. comp. Ps. lxi. 22. or, to use the Words of old *Simeon*, Luk. ii. 34. He who was formerly set for the *Fall*, appearing now in God-like State and Pomp, for the raising up of the many *Thousands of Israel*.

The Second Mark or Character agreeing to the *Turk*, is that of *Rev. xi. 8. Spiritual Sodom and Egypt*, where the dead Bodies of the *Prophecying Witnesses*, are said to lie *unburied*,

ἐν τῇς πλατείαις πόλεως  
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*της πυλῆος*, that is, according to our *Hypothesis*, The dead Bodies of the native *Jews*, and it may be, *Profelyte Christians* among them, *ἐν τῇ πλατείᾳ*, &c. i. e. in the *Forum*, in the chief Place of Concourse in the City, there they were insultingly exposed to publick View, or in the *broad Roads*, or great *High-ways*, all over the *Turkish Empire*, those Places especially where they were found *Prophecying*. Of their Country's being called *Sodom* and *Ægypt*, we have said something before, and taken notice withal, that *Jerusalem*, where our *Lord* was crucified, is now in their Possession.

Most of the Protestant Writers do interpret the Words of this Verse, as sub-indicating *Rome* that now is; which City, say they, taking in its whole Jurisdiction, is called, *Sodom*, for Uncleanness of all Sorts, and *Ægypt*, for oppressing *God's People*, and for *Idolatry*; it is not then, (as they understand the Words) *Sodom* in the Letter, that is here meant, but *Sodom* in the Mytery, for similitude of Manners, and also on a spiritual Account. *Pope Sixtus* built a very noble Bawdy-house at *Rome*, where the Whores pay a *Julius* a Week to the *Pope*: which sometimes amounts to above twenty Thousand *Ducats* a year; and it is so much the Concern of the Governours of the Church, that

that they reckon this Tax of the Whores in together with the Revenues of the Church; but besides the Practice of Whoredom in the Stews without Control at Rome, Books have been written in Defence of Sodomy, and allowed by some Popes, *Nullum apud Itales familiare magis peccatum, qui, & post Lucianum & Tatium, - scriptis voluminibus defendunt. Johannes de la Casa Beneventinus Episcopus, divinum opus vocat, suave Scelus, adeoq; jactat se non aliâ usum venere. Nihil usitatius apud Monachos, Cardinales, Sacrificulos, etiam furor hic ad mortem, ad insaniam* (\*.) This very Crime in particular, as what is frequently found among that sort of Men, is animadverted on, by the late learned Mr. Wharton. *Treatise of the Celibacy of, &c. p. 163, &c.* He hath a great deal on this Head, viz. The Impurities of the Church of Rome, I must be content to give you a Touch only by the Way; *Alvarus Pelagius*, saith he, *Bishop of Silva in Portugal*, in the Beginning of the Fourteenth Age, wisheth that the Clergy had never vowed Chastity, [Celibacy,] especially the Clergy of Spain, wherein the Sons of the Laity were not much more numerous, than the Sons of the Clergy, About the same time *Durandus, Junior*

\* Burton's Melanch. p. 275.

Bishop of *Mimatum* in *France*, proposing Means for the Reformation of the Church, adviseth among other Things, *that it were ordered that Publick Stews might not be kept near great Churches, nor in the Court of Rome next to the Palace of the Pope, nor in other Places near the Houses of Bishops.* In the next Age *Gerson* affirms, that either incontinent Priests must be tolerated, or none can be had, in the next Page, he saith, — And lest we should imagine the *Romish Clergy* to have observed a greater Purity since the Reformation than before, the Fornications, and Incest of *Paul III.* the Sodomies of *Julius III.* and incestuous Commerce of *Innocent X.* with his Brother's Wife *Olimpia*, are yet fresh in the Memory of all Men. — I will produce but one Example more, but that related by the Doctors of the *Sorbonne*, and consequently undeniable to our Adversaries. In a Visitation made in the Year 1619. by the Bishop of *Serzane*, at the Command of *Pope Paul V.* it was found, that among the Ecclesiasticks of three large Provinces, *Stirria*, *Carinthia*, and *Carniola*, (who had all been bred up under the severe Discipline of the *Jesuits*) there were found only six Priests, who kept not Concubines; nor did the imposition of *Celibacy* infect only the Morals of the *Roman Clergy*, but also corrupted their Judgment; and by that means introduced



roduced far greater Scandals into the Church: when Concubiniacy, and other unnatural Lusts, being become universal, they employed their Wits to prevent their own Shame, by proving those Villanies not to be unlawful. For to pass by an *Encomium* or Apology of Sodomy, published by *John Casa*, Archbishop of *Benevento*, and Legate of the Pope; to omit the Complaint of *Gualter Mapes* (\*) That the Priests insinuated into silly Women a fear of Damnation, if they denied their Embraces to them; it cannot be denied that many latter Casuists of the Church of *Rome* have asserted, that Fornication committed only for the sake of Health, or evacuation of an extimulant Humour, is not unlawful; and that most of them teach, that simple Fornication is no deadly Sin. I will alledge only one Instance of these scandalous Matters and Maxims, but that proceeding from the Head of the *Romish* Church, and related by *Wesselus* of *Groningen* (b) a learned and pious Divine of that Church. Pope *Sixtus IV.* out of the fulness of Apostolick Power, gave a License to the whole Family of the Cardinal Ioss *St. Lucia*, to commit

\* Hanc mulieribus proponit maximam, Quod nulla solvitur ad horam ultimam, calor ut ingredi poterit januam, ni de corpore det suo Decimam.

b Apud Walf: Lect. Memorab. Cent. 15. p. 836.

Sodomy in the three hotter Months of the Year, with this clause: *Fiat, ut petatur*; *Let it be done, as it is desired.* Thus far Mr. Wharton.

However it be, that this, and a great deal more of the same Flagitious Kind may be truly affirmed of, and fixed where it is, by some, viz. upon that *Mother of Abominations*, Rev. xvii. 5. yet certainly, the black Brand, and Imputation of this most grievous Crime doth, *potiori jure*, belong unto the *Turk*; and I am the more confirmed in this Opinion, when I consider, that, touching this great Oppressor and *Beast*, there are more than *Egyptian* Plagues reserved in *Vials* for him; even that exemplary Punishment, which the Ancient *Sodom* under went: And first, He is to be wasted, and consumed, *Membratim*, by a Course or Train of succeeding Judgments: Seven mighty *Angels* being employ'd to bring on his Destruction, by Sword, Famine, Pestilence, bloody Fountains, and Rivers, blackness of Darkness, Tempest, insupportable Scorchings of the Sun-beams, producing in their Bodies painful Sores, fiery Botches and Boils, with incurable, mortal Inflammations; all which to be consummated in suffering the Vengeance of eternal Fire, due to Sinners of the highest Rank, and every one that worketh such Abomination. As

As God smote the Men of Sodom with Blindness, both small and great, Gen. xix. 11. that they could not execute their impious Enterprize, so shall it be done here, Zach. xii. 4. *In that Day, saith the Lord, I will smite every Horse with Astonishment, and his Rider with Madness, and I will open mine Eyes upon the House of Judah, and will smite every Horse of the People with Blindness.* Again, as God overthrew Sodom and Gomorrah, and repented not once of his Indignation, but rained down Fire from Heaven upon them, their Flocks, their Herds, their Children, their Dwelling Places, and then sunk them all together to the Bottom of the dead Sea, a spacious, vast, unwholsom Lake, remaining unto this Day, making them thus *an Ensamble unto those that should live ungodly*, 2 Pet. ii. 6. this renders it more than probable, that he will do the like to these, that he will inflict the like Judgment upon *spiritual Sodom*, turn whole *Turkey* into a liquid fiery Gulf, hideous, and horrible as any thing in Hell to look upon. It were easy to imagine to our selves, a Vale immensely broad and long, which should be excavated thus by Earthquakes, inundations of Waters, or other Ways and Means easy to the Almighty, and this to be fill'd with Spouts and Streams of Sulphur, lighted *Naptba*, issuing from the Clouds  
of

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of Heaven, as the Waters of Noah did, in great Abundance. I will Rain upon him, and upon his Bands, and upon the many People that are with him, an overflowing Rain, and great Hailstones, Fire and Brimstone, Ezek. xxxviii. 22. Read also what is threatened in Isa. cap. xxxiv. 9, 10. And the Streams thereof shall be turned into Pitch, and the Dust thereof into Brimstone, and the Land thereof shall become burning Pitch.

It shall not be quenched; Night nor Day, the Smoke thereof shall go up for ever: from Generation to Generation it shall lie waste, none shall pass thro' it for ever and ever. Behold here the Materials, the Ingredients of that wide capacious Lake, which is preparing for a Receptacle of the Beast and his false Prophets, Dan. vii. 11. Rev. xix. 20. *Quære,* Is not this fiery Gulf, this Bituminous, burning Lake, the same with that *Mare vitreum igne commistum*, Rev. xv. 2. that Sea of Glass mingled with Fire? on the Margin and Shores of which, they that had gotten the Victory over the Beast, and over his Image, and over his Mark, and over the Number of his Name, were seen standing with the Harps of God in their Hands, and Singing the Song of Moses, the Servant of God, and the Song of the Lamb, as having through him obtain'd a most absolute and compleat Victory over that haughty Pharaoh, the Turk,

*Turk, and over all Idolaters, and over the Apostate Church of Pseudo-christians, v. 3, 4. And they Sing the Song of Moses the Servant of God, and the Song of the Lamb, saying, Great and marvellous are thy Works; Lord God Almighty; just and true are thy Ways, Thou King of Saints.*

*Who shall not fear thee, O Lord, and glorify thy Name; for Thou only art Holy, for all Nations shall come and Worship before thee; for thy Judgments are made manifest.*

A 3d Scripture Note, or Character, which, with some Assurance, we may judge to appertain unto the *Turk*, is that of the *Assyrian*, Isa. xxx. 31. *For through the Voice of the Lord, shall the Assyrian be beaten down, which smote with a Rod.* The generality of Commentators expound this of *Sennacherib King of Assyria*, concerning whom, as to the Historical Part, you may read, 2 *Kings* cap. xviii, and xix. *Isa.* xxxvi, and xxxvii. Chap. The *Babylonish Talmud* hath it, that this Destruction upon the Army of the *Assyrians* was executed by Lightning, and some of the *Targums* are quoted for saying the same thing; but saith Dr. *Prideaux*, it seemeth most likely, that it was effected by bringing on them the hot Wind, which is frequent in those Parts, and often, when it lights among a Multitude, destroys great Numbers of them in a Moment,

ment, as it frequently happens in those vast Caravans of the *Mahometans*, who go their Annual Pilgrimage to *Mecca*. And the Words of *Isaiah*, which threatned *Sennacherib* with a Blast that God would send upon him, seem to denote this Thing. Now the forementioned very August, and sublime Prophecy, may allude a little to, it may possibly, as with a Glance, take the Destruction of *Sennacherib* in the Way, whilst the ultimate *Scope* or *Butt*, in which the Arrow may be said to rest, is, not the *Assyrian*, but the *Ottoman*, which after many Tosses and Tumbles, many Turns of War, and Changes of People, hath at length succeeded to the *Assyrian*, and is at this Day, greater perhaps than he ever was, for Power, Tyranny, and largeness of Empire. Any Argument to the contrary drawn from the mere Name of *Assyrian*, found in the Text, is of no great force against our Assertion; it being customary with the Scripture, to make use of feigned, and foreign Names, the better to disguise and conceal the Prophecy, that the Sense thereof might not be over-obvious, or intelligible to every one, and so come to be divulged before the Day, *i. e.* Time set by the Divine Providence, wherein it was fittest that the Contents of it should be understood. Thus under the borrowed Name of *Sheshac*, Jer. xxv. 26.



is the *King of Babylon* thought to be threatned. *Prince of Tyre*, Ezek. xxvi, and xxvii. Cap. is made use of, as very learned Men have conjectur'd, to denote that spiritual Negotiator the *Pope*, *Isaiab* saith, *In this Mountain shall the Hand of the Lord rest, and Moab shall be troden down under him, even as Straw is troden down for the Dung-hill*, cap. xxv. 10. in which Prophecy, (tho' not in others) *Moab* doth most probably signify some considerable Enemy, some object of God's Wrath, which should be found, where *Moab's* Place, and Country once was. Now who should these be in so late Gospel Times, as the Prophecy pointeth at, but those deluded Creatures, *Musulmans*, who shall sojourn, inhabit, or for safety and Salvation's Sake, in extream Danger, be gathered together about the Tomb of the *false Prophet*; that very *Plat* of Ground, it may be, with those that are found on it, shall be *troden down as straw is troden for the Dung-hill*; and *Mahomet's* Sepulchre, as what best be-fitteth it, be made a Draught-house. *Idumea*, is another Name of disguise, *Isa.* xxxiv. 5. *For my Sword shall be bathed in Heaven: behold, it shall come down upon Idumea, and upon the People of my Curse to Judgment*; here it is made use of to signify, not so much, the old *Edom*, which was *Esau's*, nor any particular

Country of *Arabia*, called *Idumæa*, but rather the *Edomitish Kingdom*, as the *Jews* call it, *i. e.* remainders of the *fourth Kingdom*, described by the *fourth Beast*, in *Daniel*, whose Judgment is immediately to precede the *Kingdom of Christ*. Though the Countries, Regions, Nations, Empires, celebrated in the Scripture, have now of a long time changed their Names for others, yet the old ones are retained in the Prophetick Writings; of which (without alledging many other) we have sufficient Proof, from *Isa. xl. v. 11, 14, 16. Zach. x. 10.* It is from the Quarters of *Assyria*, *Cush*, *Elam*, *Pathros*, &c. that God's People shall be gathered, so *Edom*, *Moab*, and the Children of *Ammon*, both here, and *Dan. xi. 41.* are talked of, as who should be found existing in those future latter Days, when even now, there are no *Assyrians*, *Elamites*, *Edomites*, *Moabites*, *Cushites*, (the true Race of them being long ago extinct) but others of another Stamp and Origine in their Room. Lastly, *Babylon*, as well as *Assyria*, is a Technical, borrowed Title or Character, and in the Prophetick Style, is put for another, a spiritual *Harlot*, whose Name in Fact, is known to be *Rome*.

Now the Reasons inducing me to think, that the *Assyrian* spoken of by *Isaiab*, in the fore-quoted Text, is not the old *Asshur*;

*Assur*; no, he was buried long ago, in State and Silence, *Ezek. xxxii. 22.* but another pertaining to the last Days, a *Succenturiate*, an *Assyrian*, that should be in Place, where, and in Fact, what the old one was, a severe Scourge, and very heavy Oppressor of God's People. The Grounds, I say, of such my Conjecture, are: First, the Prophecy is one and the same, it is all of a Piece from the 18th Verse to the End: and consequently, if the first, if the preceding Verses do evidently speak of future glorious Promises to be fulfilled in a joyful Conversion and Restoration of the *Jews*; the latter do as evidently tell of the previous Destruction of a most puissant, potent King, in whose Dominions they live by permission as *Outcasts*, to whom they are subjected, and by whom they are always, more, or less, oppressed and galled; but let the World know assuredly, that there remaineth a Rest for the People of God, a Rest from Sin, and a Rest from Trouble; for *Israel* in God's good time will have a real *Spiritual Redemption*, and a real *Temporal Redemption*.

*Reas. II.* If one may judge of the Sense of our Prophecy, from other Prophecies relating to the same Matter, the *Assyrian* here intended, *Isa. xxx. 31. is to be beaten down in the Mountains of the Lord*; for He saith, in a parallel Place, *Isa. xiv.*



25. *My Mountains and in my Land,* which, as one would think, should necessarily imply, a general Prostration, a beating of them down by force of Humane Arms, especially when he addeth, ii. 26. *This is the purpose that is purposed upon the whole Earth: and this is the Hand that is stretched out upon all Nations.*

Whereas that formidable Army led against *Jerusalem*, in the Reign of *Hezekiah*, fell by a Divine Judgment upon them: they were not slain by the Sword, nor trod under Foot, in any of the *Mountains of Judea*; there were not any *Battels of Shaking*, in their destruction, neither was that Victory celebrated in the Field with *Tabrets and Harps*, v. 32. and *Songs of Triumph*, as it is Prophefied of this last, that it shall be done; but only, as with a *Bridle put into his Jaws*, this great puissant King *Sennacherib* was restrained, and by the *Hook put into his Nose turn'd back*, and forced to return Home in an inglorious Manner into his own Country. Again, in the Execution done on this great *Boaster*, the *Lord's Arm* was not *made bear*, as it shall be hereafter, when *he stirreth up jealousy like a Man of War*, and saith, *Keep silence before me, O Islands!* in very deed He hath not fought publickly, openly, avowedly, and in the sight of this Sun, for his beloved ones, the *People of his Election*

*Election*, since He first settled them in that good Land, the Land of Promise; but will do so, more conspicuously than hitherto hath been seen, or known.

Further yet, in that, however memorable Overthrow of *Sennacherib*, he did not cause his glorious Voice to be heard, v. 30. nor shew the lighting down of his Arm, with the Indignation of his Anger; but only sent an *Angel* into the Camp of the Besiegers, who brought a Pestilential Blast upon them; which sudden Stroke also was limited in the Effects, for it killed not all the *Affyrian* Soldiers, but a great many of them; whereas this predicted in our Prophecy, and yet future, is an absorption, deletion, and swallowing up of the Adversary, in such a Victory as is decisive and final; which too, on the other side, is accompanied with a Salvation no less final and irrevocable.

*Reas. III.* What should this *Tophet* mean? v. 33. represented to us in the Prophecy, as a *Pit made deep and large*, whose Heap or *Pile is much Wood*: i. e. plenty of Fuel; what, I say, can the *Ænigma* be in the *Analysis* or Explication? but that Lake of Fire, which we have spoken of, and accounted for before; and since it is prepared for the Reception of some very great one; who bids fairer for the Place? who should this King, for whom it is ordained, be? but that

wicked Horn, whom Daniel in the Night-visions looked upon, and beheld, even till the Beast was slain, and his Body destroyed and given to the burning Flame, c. vii. 11. And lastly, whereas it is said, that the Breath of the Lord like a Stream of Brimstone did kindle it; what other can this be than that fiery Stream we read of, Dan. vii. 10. A fiery Stream issued, and came forth from before him: Thousand thousands ministred unto him, and ten Thousand times ten thousand stood before him: the Judgment was set, and the Books were opened. A fiery Stream it is, such as will one Day fuse the hardest Rocks, melt the Elements with fervent Heat, and effectually make good the Words of Jeremy against Babylon, cap li. 25. Behold, I am against thee, O destroying Mountain, saith the Lord, which destroyest all the Earth, and I will stretch out mine Hand upon thee, and roll thee down from the Rocks, and will make thee a burnt Mountain. The famous Nebuchadnezzar, in Thoughts, which came into his Mind, by Night upon his Bed, would fain know what should be the Condition and Fate of this his mighty Empire in the future Ages of the World, even down to the End of Time; whereupon there appeared to him an Image of a vast Height, and terrible Form and Magnitude: The Interpretation of which,  
in



in short, was this, his Kingdom should be *Gold* in himself; but of Materials courser and courser still, in his Successors. Thus, the *Silver* is attributed to the *Persian*, the *Brass* to the *Græcian*, the *Iron* to the *Roman Monarchy*, and a *Mixture of Iron and Clay together* is given to the Kingdom that should be under the *ten Horns*, and that *Exotick* one which should accrue to the Number, and be more powerful and *notable* than his *Fellows*. As the Image was one Image, though seemingly *Conflate* of divers Metals; so *Babylon*, in the *Prophecies*, may, and perhaps sometimes should be considered, and treated of, as *an Integer*, by which I mean *one Object*, thro' the whole Flux of Time, from the Beginning of all *Babel Empire*, to the End: Thus when *the Stone cut out without Hands smote the Image upon his Feet*, Dan. ii. 35. it is said, (as if all the Four Monarchies together had been estimated as *unum quiddam*.) that, *Then was the Iron, the Clay, the Brass, the Silver and the Gold broken to Pieces together, and became like the Chaff of the Summer threshing-floors, and the Wind carried them away, that no Place was found for them; and the Stone that smote the Image, became a great Mountain, and filled the whole Earth*. It may not be an unprofitable Remark perhaps, nor false Assertion, if we say, that the  
Destruction

Destruction of the *Feet* is both predicted and promised under the Destruction of the *Head*, and that in the *Primary* and *proximate*, the more *remote* and *ultimate* Ruin of the *Grand Babel Image*, is assured unto the Church. Κύμα ἐν τῇ πόλει οὐ τὴν ἐκκλησίαν ἀντὶ τῆς ἐξουσίας LXX Ps. 6 v. 20.

When I consider well the 50th Chap. of *Jeremiah* throughout, as also the xivth of *Isa*. I cannot do otherwise than judge, that in either of these Chapters, there is more intended than the Diminution only of *Lucifer* in his golden Part, *the Head*; and that the Prophecies upon occasion do further involve, yea more, ascertain to us, the utter Confusion and Demolition of *the Image* from Top to Toe; for which end also, they are, some of them, so copiously and comprehensively worded, as that the Eye of Faith, in the Destruction of *the Golden-Head*, may behold the Crushing of the *iron Feet*, and be helped to look through intermediate *Saviours* and *Salvations* unto that *glorious Coming of the Son of Man*, and that full and final Redemption which will be wrought by him; both the xiiiith and xivth Chapters of *Isaiah*, do evidently speak of great *Babylon* in the *first Stage* thereof, wherein also they do in a magnificent Style and Language, declare the Downfal of *one* great *Race of Kings*: but, as I may so speak in the present Case, the Earth abideth

abideth for ever; *Israel*, some Centuries hence, is to be gathered out of *Assyria*, Isa. xi. and xxvii. 13. though for many Centuries now past, there have been no such People as *Assyrians*; but the Scripture calls the Land by the old Name still, and from the old Enemy that was, *Assyria*; and so, what with us goes under another Style, as having changed its Proprietors and Lords, is in Scripture Language, and in the Mystery, *Babylon*; as if the *Four Monarchies*, were but *Babylon* four Times over: And here it deserves to be considered, that the Primary Object, viz. the taking and spoiling of the golden City by the *Medes*, which I crave leave to call the *Initial*, or begun Destruction of the *Image*, the Primary Object, I say, considered merely by it self, is not adequate to the Extent and Amplitude of the *Prophecy*, but so as that it still reacheth farther, and meaneth more. The *Oracles* of this bold and noble Prophet *Isaiab* are, methinks, some of them at least, like so many Sacred *Dithyrambicks*, unconfin'd, which taking first Things nearest, and most obvious in their Way, do afterwards roll themselves along, with an impetuous Torrent, down to the End of Time. Give me leave here, to make some few Reflections by way of Illustration. As the xxivth of St. *Matthew*, and xxith Chap. of St. *Luke*, do labour



labour with a double Object, The *Destruction of Ferusalem*, and the *Coming of the Son of Man* to judge the World, and vindicate his Peoples Cause; so truly are these *Prophecies* big and pregnant as it were, with the *Ruin of Babel*, from first to last; and all to make way for the *Coming of the Prince of Peace*; then *shall Truth spring out of the Earth*, and *Righteousness shall look down from Heaven*; then shall the Wicked *Παλιτευμεα* be abolished, and the *ἡ πόλις ἁγία*, be erected in its Room, and established for the Ever of this World. And I John saw the *Holy City, new Ferusalem*, coming down from God out of Heaven, prepared as a *Bride adorned for her Husband*, Rev. xxi. 2. Who so reads *Isa. cap. xiii.* from Verse 6th to the 14th, will think that the *End of the World*, and the *End of Babylon*, were joined together, especially since there is a *Shaking of the Heavens* intimated, v. 13. yea, such a Shaking probably, as hath not yet been known to *our Earth and Heavens*, but is expected by the Faithful. Comp. *Hagg. ii. 6, 7.* with *Heb. xii. 26.* That *Babylon* which was destroyed by the *Medes* in its first splendid glorious *Head*, shall in the last and lowest Parts thereof, be struck by a Blow from Heaven, it shall be broke all to Pieces, by the Weight of that *burdensome Stone* which, wheresoever it lights, is sure to grind

grind that upon which it falls to Powder, Luke xx. 18. and when this blow is once inflicted, then will that Proverb against the King of Babylon, Isa. xiv. 4, 5, 6, 7. be most apposite and in Season, *How hath the Oppressor ceased! the golden City ceased! The Lord hath broken the Staff of the Wicked, and the Sceptre of the Rulers.*

*He who smote the People in Wrath with a continual Stroke; he that ruled the Nations in Anger, is persecuted, and none bindreth.*

*The whole Earth is at rest, and is quiet, they break forth into Singing.*

Now that the Prophecy is thus comprehensive, as we would insinuate, besides what hath been already urged, there are these Arguments of Probability.

1<sup>st</sup>, That the Notes and Characters do, several of them, agree better to the iron clayie Feet, than to the golden Head; as thus, *How hath the golden City* [Exactress of Gold, it is in the Margin] *ceased?* The Turk, we know, is more an Exactor of Gold, than his ancient Predecessors the Assyrians were, compelling those poor Vassals that are under him, to pay a most heavy Tribute; there was something magnanimous, and great in the Golden Head, so far as appears from the History of it in Nebuchadnezzar, whose visionary Emblem, or Similitude, was

was a *Tree in the midst of the Earth*, Dan. iv. 20. Shadowing and sheltering both the Beasts of the Field, and the Fowls of Heaven, neither was it without good Store of Fruit; whereas, on the contrary, the *Nebuchadnezzar* that now is, *smiteth the People with a continual Stroke*; War being incorporated into his Religion, and made the great Command thereof; instigated moreover and encouraged by the Rewards of a most voluptuous *Paradise*; add to this, that he doth not any ways cultivate, improve, or better the Kingdoms or Countries which he conquereth with the Sword, but *maketh the World a Wilderness* rather, v. 17. and *openeth not the House of his Prisoners*, who are subjected to a most miserable Slavery, for Term of Life. *I will ascend into Heaven, &c. Ero similis altissimo*; this likewise is most congruous and futable to the Mouth of the *Mahometan Blasphemer and Tyrant*; and here let us briefly institute a Comparison: *Nebuchadnezzar*, when he purposed to besiege *Jerusalem*, Ezek. xxi. 21. *stood at the parting of the Way, at the Head of the two Ways, to use divination: he made his Arrows bright, he consulted with Images, he looked in the Liver.*

*At his right Hand was the Divination for Jerusalem to appoint Captains, &c.*

Here was some Religion and Modesty shewn in the Undertaking, the Blasphemies



mies of *Belshazzar* are not recorded, though his impious Facts are: yet what he did, was in a fit of Drunkenness and Excess, at their most prophane Revel, called the *Sacean Festival*; which was wont to be held at *Babylon* for 11 Days together, not unlike to the Greek, and *Roman Saturnalia*, *Sennacherib* being used to no other than *Idol Gods*, who could not defend their own Votaries, talked after the most insolent Manner of them all, tho' going upon a false Supposition; that it was not the National, and very God of the *Jews* which *Hezekiah* worshipped, but a God that was lately set up by him and his Courtiers, *2 Kings* xviii. 22. *But if ye say unto me, We trust in the Lord our God: Is not that he whose high Places, and whose Altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this Altar in Jerusalem.*

These now, although they were most Potent and professed Enemies to the Truth of God and his Worship; did not, however, speak so marvelous Things against him, nor open their Mouths in so daring a Manner, as that last Effort of Pride and Blasphemy, *that Man of Sin, the Son of Perdition*, *2 Thess. ii. 3, 4. Who opposeth and exalteth himself above all that is called God, or that is worshipped;*

*ped ; so that he as God sitteth in the Temple of God, shewing himself that he is God. This indeed comes fully up to the Words of the Prophet, v. 13, 14. I will ascend into Heaven, I will exalt my Throne above the Stars of God: I will sit also upon the Mount of the Congregation, in the Sides of the North. I will ascend above the Heights of the Clouds, I will be like the most High.*

A 2d Argument may be taken from those Characteristick Words, v. 19. *But thou art cast out of thy Grave, like an abominable Branch: and as the Raiment of those that are slain, thrust through with a Sword, that go down to the Stones of the Pit as a Carcass troden under Feet.*

*Thou shalt not be joined with them in Burial, &c.* There is a ~~tree~~ A Branch of the Root of David, and another, a Branch that is his Opposite and Antagonist, a Netser, of the Root of Nimrod, called here, perhaps, an *Abominable Branch* ; a hint whereof possibly is given us in the Name of *Nebuchadnezzar* ; hence it is that many Interpreters expound these Words of the most impious *Belsazzar*, as if he should have been this *Abominable Branch that was cast out of his Grave*, being slain in the Night-time, upon the surprisal of the City, and so missed of that honourable Interment which Kings use to have ; and this either through the Fury, of the Conquerour,

Conquerour, or the extream Hurry and Confusion that every one was in. Now to me it seems not improbable, that the Sense of the Prophecy may so abound, as to mean this, and a great deal more; for observe well what the *Holy Spirit* saith by *St. John*, *Rev. xiii. 9, 10.* *If any Man have an Ear, let him hear. He that leadeth into Captivity, shall go into Captivity, he that killeth with the Sword, must be killed with the Sword.* He that would not suffer the dead Bodies of the *Witnesses* to be put in Graves, shall be kept out of his own, *Isa. xiv. 18.* *All the Kings of the Nations, even all of them lie in Glory, every one in his own House, see Ezek. xxxii. 22, 23.* *Alhur* hath a Grave in the Sides of the Pit, and all his warlike Company, which caused Terror in the Land of the Living. There is *Elam* and all her Multitude, round about her Grave, they have set her a Bed of State, a Sepulchral Chest in the midst of the Slain. There is *Meshech, Tubal*, and all her Multitude: her Graves are round about him. There is *Edom*, her Kings and all her Princes. There be the Princes of the North, all of them, and all the *Zidonians* which are gone down with the Slain, with them that go down to the Pit; whither *Pharaoh* also and all his Multitude, laid in the midst of the Uncircumcised, is doom'd to go, *v. 31, 32.* but this *Babel*, future  
K King,



*King, that is many Days hence, to arise, a Creature of the last Times, of the worst Metal in all the Image, and of most ignoble Race, shall not be joined with them in Burial; no, the Abominable Netser shall be denied the Honour of a Grave, and lie as the Raiment of those that are Slain, thrust through with a Sword, and as a Carcass troden under Feet. Thus shall the most High God still the Enemy, and the Avenger; and so shall he scatter the Bones of him that encampeth against his People, for so his Device is against Babylon, to destroy it; because it is the Vengeance of the Lord, the Vengeance of his Temple, Jer. li. 11. His Temple, not that made with Hands, but now his living Temple, the Jews, to whom he hath promised, and will perform it, that the Wicked shall be Ashes under the Soles of their Feet, Mal. iv. 3. And ye shall tread down the Wicked; for they shall be Ashes under the Soles of your Feet, in the Day that I shall do this, saith the Lord of Hosts.*

A 3d Argument, tending to prove that this Prophecy of a joyful Song to be sung in Triumph over *Babylon*, hath not seen the utmost of its Accomplishment, but doth as it were look for more; is, that we find the same to be connected, and conjoyned with other Prophecies which confessedly are not yet fulfilled, in the Manner that hereafter they shall be, and therefore

therefore by parity of Reason, neither is the afore-said hitherto verified or fulfilled to the utmost of its Intention and Meaning. The Prophecies that it is found in Company with, are first, The treading down the *Assyrian* in the Mountains of the Lord, v. 24, 25. *The Lord of Hosts hath Sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. That I will break the Assyrian in my Land, and upon my Mountains tread him under Foot; then shall his Yoke depart from off them, and his Burden depart from off their Shoulder.* Now the Thing here threatened and foretold is ushered in with the greatest Solemnity that can be, even the Oath of God, *The Lord of Hosts hath Sworn*; and again, the beating down of this over-grown *Goliath*, and *Man of Sin*, comp. *Isa. xxx. 31.* (as it connotes and accompanies the long-looked for Redemption of *Israel*) is a matter of much greater Moment and Importance (and so, ultimately to be meant) than that defeating, and dissipation of the *Assyrian* was, by an unseen Hand, a secret Stroke, and that too given in the Silence, and dead Time of the Night; in short, those *Assyrians* so killed by the Angel, could not with any more Propriety of Speech, or Truth of Fact, be said to be beaten down upon the Mountains, than those 70

*Thousand* were in *David's* Time, which for his Sin were destroyed by the Angel.

But 2dly, The Principal and chief Prophecy that I shall take notice of, in this xivth Chapter, confessedly not yet fulfilled, and tending any ways to the illustration or Confirmation of our Opinion as before laid down, is contained in the three first Verses; and the Substance, of the Mercies in them promised, is the Return of all *Jacob*, or *whole Israel*, (as should seem by Verse the first) to their ancient Inheritance. 2. A general *Profelytism* of the *Heathen Nations*, which should cleave to the *House of Jacob*. 3. The joyning of these Strangers with them in pure Good-will, they being ready to carry them home upon their Shoulders to their own Land in *Palestine*, and there offering themselves to be *Servants and Hand-maids* to them. 4. *Their taking them Captives, whose Captives they were*, and so ruling over their Oppressors. 5. A Rest from their hard Bondage wherein they were made to serve, with a stable, and universal Security in their Land; all which being put together, what doth it but consummate or speak the whole of their *Redemption Temporal*? Observe now, that the Words of the three first Verses, with the Matters contained under them, have a manifest Relation to that which followeth about *Babylon*, v. 4, 5, 6,



7, &c. they cannot be looked upon as distinct Prophecies, that are free and independent on each other as to Sense; but there is a strait Connexion between them, as appears by comparing the 3d and 4th Verses together with the subsequent. The Taunting Proverb, the ἐπὶ νίκῃ, the Triumph-Song over conquered *Babylon*, is then to be used, when this Salvation happens; but this Salvation of theirs is not yet, that we can see, begun, much less, actually wrought; *Ergò*, that Prophecy which concerns *Babylon*, must in some part thereof, at least, it must *Qua-dantenus* in some Sort, be referred to those Times, when these very great Things, surpassing whatever of this Nature hath been done for them in any former Generations, shall be accomplished.

*Obj.* The Proverb hath been taken up long since, and the Song celebrated long ago, in its proper Season, and on the proper Occasion, when that great Destruction came upon *Babylon* from the Land of the *Chaldeans*, and the Word which the Lord spake by his Servant, the Prophet, was fulfilled, *Jer. li. 37.* that *Babylon should become Heaps, a dwelling Place for Dragons, an astonishment, and an Hissing without an Inhabitant.*

*Sol.* The Proverb will well serve again, upon a recapitulation of former Mercies, Favours shewn of Old-time, joyned with the

most joyful Commemorations of the present. The Song too will bear a Repetition, and like that of *Moses*, Rev. xv. 3. be sung together with the Lamb's, on a much more glorious Occasion: nor surely can it ever be in Season more than when the *Jew*, revisited and revived by *the Day-spring from on high*; shall see, both his Enemy, and his Enemy's Habitation curs'd, and so an End of all Opposition, in the End of *Babylon*. *The Image's Feet*, have been hard and cruel Feet unto God's People, for a long, long time together; but hear now, *O despised and afflicted one*, what thy Lord and Saviour saith, Jer. li. 20, 22. *Thou art my Battle-ax, and Weapons of War: for with thee will I break in Pieces the Nations, and with thee will I destroy Kingdoms. And with thee will I break in Pieces the Horse and his Rider. — And with thee will I break in Pieces Man and Woman, — Old and Young, &c. Captains and Rulers*, v. 23. When therefore these imperious cruel Feet, well worthy of the Iron-rod, shall be broken with repeated powerful Strokes; then, above all Things, *How beautiful upon the Mountains* will be the other Feet of him that bringeth good Tidings, that publisheth Peace, that bringeth good Tidings of Good, that publisheth Salvation, that saith unto Zion, thy God reigneth! Nahum i 15. Isa. lii. 7.

Obj.

*Obj.* But by *Babylon*, is plainly meant the first-born of those illustrious mighty Empires that arose in the Eastern Parts of the World, thence styled Poetically, and after the Hebrew *Idiom*, *Son of the Morning*; *How art thou fallen from Heaven, O Lucifer, Son of the Morning!*

*Sol.* *Isaiab's* Words are full of the Spirit which spake in him, of a vast Sense they are, significant and comprehensive, so chosen, and so framed as to take in the *Complexum*, the whole of the *Babylonish Regimen*, the *Totum* of the *Asymmetrical* ill-proportioned *Image*, from the glittering golden *Head*, to the iron muddy *Feet*, with the Conclusion of them in a certain, and irrecoverable *Ruin*; and indeed justly, for all the *Devil's Heap* must down, not one Stone of it to be left, upon another (how high soever the Building hath gone up:) when *Messiah's Wrath* is kindled in him, for, *Behold, the Name of the Lord cometh from far, burning with his Anger*; then down it comes, and great will be the Fall, and terrible the Tumble of it. *Who, and what art thou, O great swelling Mountain*, which hast so, these many Years been growing and gathering upon the Ruins of *dear-lov'd Jerusalem?* in the Volume of the Book is thy Fate written, that *before Zerubabel's Lord thou shalt become a Plain*, Zach. iv. 7. At the Presence of this



mighty King, thy Earth shall quake exceedingly, thy towering City vanish, and thou shalt seek to hide thy self in Shades.

Any one who will open his Eyes may see, that these most gracious Promises of a lasting Peace and Prosperity to be given to God's Servants the *Jews* (of which also we have discoursed before) are in Sense and Truth, nay, sometimes Words, the same with several others which might be collected from *Deut.* xxxth, the ten first Verses, *Jer.* xxxii. 37. *Ezek.* xxxvii. 14. All of them, with many more besides, speaking to this Effect, that, when *the Spirit shall first have been poured upon them from on high*, *Isa.* xxxii. 15. there shall then be a Vivification and Replantation of *that Israel*, which for his Sins hath been pluckt up by the Roots, and cast out of his Inheritance. That multitudes of Strangers shall be joyned with, and cleave to them in a Spirit of Love, is foretold, *Isa.* xlv. 5. and lvi. 3, 6. and particularly v. 8. *The Lord God which gathereth the outcasts of Israel, saith, Yet will I gather others to him, besides those that are gathered unto him*, *Isa.* the lxth Chapt. most part. That these Strangers of the Heathen Nations shall take them, as it were in their Arms, and with much Gladness and Willingness conduct them

and to comforted with joy to  
virgin

to their Dwelling-places; for this also see, *Isa.* xi. 12. and lxvi. 20.

*Lastly*, That God's People shall bear Rule over them that were their Oppressors; for this, comp. *Isa.* xiv. 2. with *Isa.* lx. 10, 12, 14. with *Pf.* lxviii. 18, 22, 23. and *Pf.* xlv. throughout. Be it observed further, that that these *Parallel Texts*, with many others of the same purport, are, all of them, in the same Condition, as to this point, that they be not as yet brought into Effect, but rest upon the alone Veracity of God for their Exhibition and Completion in the fittest Season. To say now, that these sacred Oracles are answered, by Events already come to pass, or that these Predictions have obtained their End, and had their fulfilling in a spiritual Way; forasmuch as the *Jews* conquered the World *Spiritually*, captivating, and subduing Men to the Obedience of *Christ*, *Spiritually*, by the *Apostles*, who were *Jews*; to offer this for a just Exposition of any of the fore-mentioned Texts, or their like, is to do an injury to the Prophecies, it is in plain Terms, to interpret the Scriptures by Halves; and but a poor Sense do they make of the Prophet's Words, *Isa.* xiv. 1, 2. who affirm that all this was verified and fulfilled in those great Favours, and Assistances, which the *Jews*, when God turned the Captivity of *Sion*, found, in their

their Return homewards, from them whose Prisoners and Servants they had been before; leave indeed they had from *Cyrus*, to go up to *Jerusalem* which is in *Judah*, and build again *the House of the Lord God of Israel*, *Ezra* i. 2. Helps and Assistances too, they might have from the same Hand, in their Journeyings, however at this, the *Jews Exodus* out of *Babylon*, the *Song of Moses* was not Sung, nor any other that we read of, or find to be recorded, their Marches, and Advances forward were not bold, and with a high Hand, as was said of their departure out of *Aegypt*; neither again did *Zerobabel* lead them on in Pomp and Triumph, so as when a holy Solemnity is kept, and gladness of Heart, when one goeth with a Pipe to come into the *Mountain of the Lord*, to the mighty one of *Israel*, *Isa.* xxx. 29. no, the Joy which they then had was rather silent and inward to themselves, it was more Spiritual, and less outward and vocal. Certainly whatever was done in that Case, was done by an over-ruling Hand of Providence; it was not owing to any visible Forwardness and Readiness in the Enemy, so much as to the absolute Command of the Kings of *Persia*, whose Words were Law, whose Edicts were peremptory and *Sub-pena*, be it done thus and thus, otherwise, let them who refuse to obey these Orders, be



be straightways *hanged up, and their Houses made a Dunghil*, Ezra vi. 11. They returned not to their own Land, *with Observation*, (as one may say) in a conspicuous, celebrated, triumphant Manner; but with trembling Hearts: a great Portion of Anxiety and Sollicitude being mixt with their Hopes, witness the Words of *Ezra*, Cap. viii. 21, 22, 23. *Then I proclaimed a Fast there, at the River Abaoa, that we might afflict our selves before our God, to seek of him a right Way for us, and for our little ones, and for all our Substance.*

For I was ashamed to require of the King a Band of Soldiers and Horse-men, to help us against the Enemy in the way: because we had spoken unto the King, saying, *The Hand of our God is upon all them for good, that seek him, but his Power and his Wrath is against all them that forsake him.*

So we fasted and besought our God for this, and he was intreated of us.

It should seem that for a considerable while, their Condition was but poor; thus we read, that for better security from Dangers or Insults, there came Captains of the Army, and a Guard of Horsemen with *Nehemiah*, cap. ii. 9. all which is vastly different from ruling it over others, and possessing the *Heathens among whom they had sojourned, for Servants,*  
and

and for Hand-maids, as their proper *Peculium* or Goods. Afterwards, when they were actually come, as many of them as would, into their own Country, their *Canaan* once again, none of the Nations, whether near, or afar off, were found to congratulate their Happiness, as it is said, *Isa. xiv. 1.* nor to cleave to them; but on the contrary, (not to mention false Brethren among themselves) they had most malicious and designing Enemies to deal with, who, instead of furthering them in any good Work, did all they could, to hinder and to discourage, and if they could by any means compass it, (as divers ways were tried) suppress them with a powerful Hand; proof of all which, may easily be had, by perusing those short Histories of *Ezra* and *Nebemiah*. The *cvii Psalm*, which *Theodore*t (and after him, Bishop *Patrick*) ascribes to *David*, was, I believe, of a much later Date, and, so far as I can judge by the Contents of it, composed by *Jeshua*, the Son of *Jozadack* the High Priest, or some holy Man of God who with *Zerubbabel*, returned from the Captivity of *Babylon* to *Jerusalem*. This *Psalm*, in the former part of it especially, seems to have a regard to those Fools, *v. 17. viz.* sinful Nation of the *Jews*, who had been afflicted because of their Iniquities, and punished with 70 a years Captivity, because of their  
Trans-

*Transgressions*, but were now, upon their return to *Judea*, some from one part of the great Kingdom of *Babylon*, some from another, to the Number of forty two thousand three hundred and sixty Persons with their Servants, which amounted to seven Thousand three hundred and thirty seven more, there were, most probably, other Travellers which set forth from other Coasts, upon hearing the joyful News of *Cyrus's* Decree; and hence, as we conjecture, doth the *Psalmist* take his rise, and say, *O give thanks unto the Lord, for it is good: for his Mercy endureth for ever.*

*Let the redeemed of the Lord say so, whom he hath redeemed from the Hand of the Enemy.*

*And gathered them out of the Lands, from the East, and from the West, from the North, and from the South.*

*They wandered in the Wilderness in a solitary Way, they found no City to dwell in.*

*Hungry, and thirsty, their Soul fainted in them.*

*Then they cried unto the Lord in their Trouble, and he delivered them out of their Distresses.*

*And he led them forth by the right Way, that they might go to a City of Habitation.*

Compare this last Verse with *Ezr. viii. 21.* The very thing for which that good Scribe and pious Priest proclaimed a Fast, was,



was, to afflict themselves before their God, and to seek of him a right Way, for them and for their little ones, and for all their Substance.

The greatest Number of the *Jews* came together in a Body with *Zerubbabel*, afterwards there came some with *Ezra*, and some perhaps with *Nehemiah*, but besides these, we may with good Reason suppose, that there were other of the scattered *Israelites*, whether of the *ten* or *two Tribes*, in the Regions round about, that might join themselves in Bands and Companies, and so make their way homewards, from every Quarter of the Earth, *East, West, North, and South*; some by Sea, and some by Land. If now the *Psalmist* in several, In many of his Passages, and Expressions, doth fute himself to the State and Circumstances of the *Jews*, either past or present, or now upon their return home, which I confess to be my Opinion, comparing this cvii with the foregoing *Psalms*; then the Account which this *Holy Pen-man* gives us of such their Return, is very contrary to, even the Reverse of that which *Isaiab* did foretel should be; the Consequent of which is, that *Isaiab* therefore must mean a much more remarkable, glorious and compleat Restauration of the *Jews*, than hath in any past Time happened to them, since their being first formed into a People.

Thus

Thus much of the Third. The Fourth Characteristick Scripture Note, or Mark of Demonstration, which best comporteth with; nay, plainly pointeth out the *Turk*, is that in *Daniel*, Cap. xii. v. 11. Βδέλυμα τῆς ἐρημώσεως The Abomination of Desolation, concerning which we have said something already, pag 131, and 140 of our former Part, and shall now add a little upon the Occasion. This strange Generation of Men, have now, for a considerable Space of Time, lain heavy upon Mankind; and been a fore Scourge to the *European*, no less than other Parts of the World; in the Designation of them here under these Words, *Abomination of Desolation*, there are two things evidently implied; namely, that they are great Spoilers, Wasters, and Desolators of the Countries which they conquer; That they are likewise an Abominable Race, and needs must, if Pride, Cruelty, Barbarity, and a certain Wickedness which is *Epidemical*, and ever reigning among them, can render Men so; one instance of their Abomination is apparent in their preceding Character, which according to our interpretation is spiritual *Sodom* and *Ægypt*; in a word, they are certainly the true Proprietors of that *Character* in *Daniel*; 1st, Because being originally of a *Scythian*, savage Kind, it is a Dictate of Nature: 2dly, To make desolate, is with them

them a Precept of *Religion*; for *Mahomet's*  
*Faith*, is by his own, and if you will be-  
 lieve him, by God's Command, to be  
 propagated with the Sword; and then,  
 3dly, It enters into their Maxims of State.  
 A luxurious corrupt Peace hath been found  
 by Experience to breed Factions, and  
 Rebellions; especially in a Country where  
 there is plenty of all Things; and again,  
 populous wealthy Cities, if there were  
 any Store of them, would not so well bear  
 the Exactions, Insults, and various Out-  
 rages of standing Armies: and therefore  
 in so vast an Empire, as that *Abominable*  
*Desolator* hath, where the Government  
 too is *Despotick* and *Absolute*; it is futable  
 to such a *Polity*, and most convenient  
 that the great Towns be few, and thinly  
 inhabited: but if they should happen to  
 abound with Inhabitants, that then they  
 be inured to a wholesome Poverty, and kept  
 low; which Piece of Policy also is duly  
 observed by the *Ottoman Court*; the whole  
 Condition of this People, take it all toge-  
 ther, hath been but a continued state of  
 War, by Violence, Severity, and  
 Cruelty, is their Throne upheld. Sir *Paul*  
*Ricaut* in his History of them, *Lib. 1.*  
*cap. 1.* gives us this Remark, " That they  
 " should thrive most by Servitude, saith he,  
 " be happy, prosperous and contented in  
 " themselves under Tyranny, is as natural  
 " to them, as it is to a Body to be nourished  
 with



“ with that Diet which it had from its In-  
 “ fancy or Birth been acquainted with;  
 “ but not only is Tyranny requisite for this  
 “ People; and a stiff Rein to curb them,  
 “ lest by an unknown Liberty they grow  
 “ mutinous and unruly; but likewise the  
 “ large Territories, and more remote Parts  
 “ of the Empire, require speedy Preventions  
 “ without Processes of Law, and formal  
 “ Indictment. To these principal Grounds  
 and Reasons of that Slavery, Idleness,  
 Unthriftness, and Desolation, which is so  
 visible among them, I may well add for  
 another Reason, the small Encourage-  
 ment that there is for Planting and Build-  
 ing, where all that the Possessor hath, is  
 held by no better a Title, than the Will  
 and Pleasure of the *Grand Signior*; not  
 to mention that the bare Suspicion of any  
 treasonable Practice, is ground enough for  
 the taking away a Man's Life; and he  
 is quickly executed, be his Crime great  
 or little, for they are no nice distinguishers  
 in Cases of Distributive and commuta-  
 tive Justice. The Compilers of the *Royal*  
*Atlas* prefacing to their Description of  
*Turkey in Asia*, say thus: ‘ There is  
 ‘ such variety of Climates and Soil in  
 ‘ this vast Country, that we cannot pre-  
 ‘ tend to give any Account of its Pro-  
 ‘ duct in general, some of it being very  
 ‘ Fruitful, and other parts very Barren;  
 ‘ and many of the fruitful Places lie

uncultivated, because of the Severity of the *Turkish* Government, and incursions of the *Arabs*. All Historians and Chorographers that have wrote any Thing considerable concerning the Condition, or State of this People within their own Dominions, agree in their Testimony as to this Particular, that they have the Precedence before others, even the *Tartars* themselves, for pulling down, and laying all Things in Confusion: if at any time they happen to build, where they had been destroying before with Fire and Sword, it is thought worthy of a Remark, as what is unusual, and contrary to the manner by them observed. Thus the *Royal Atlas*, speaking of *Scutari*, formerly the Port of *Chalcedon*, called *Chrysopolis*, and destroyed by the *Persians*, doth observe to us, that the *Turks*, somewhat against Custom and Practice, have rebuilt it, and that now it is a large beautiful Town. The *Fourth Beast* whilst it continued pure *Roman*, was not brutish and outrageous, oppressive and destructive as the *Barbarians* of Modern Times: for, if the former of these, whether Emperours or Generals of the Army, did destroy and burn, they would also build up and beautify, repair the Ruins of the old Town, or erect a new one in a more commodious Place and Situation; but this *Tail of the Dragon*, as it is the last, so it is the very worst of all that

that is contained in the *Fourth Beast*, for to *Him*, this most mischievous *Horn*, as a kind of monstrous *Appurtenance* doth belong. It is not a little that the Nations and Kingdoms of this World have suffered from the Rapines and Violences of former Beasts; but now verily the Days are come, wherein one may say with the Prophet *Joel*, cap. i. 4. *That which the Palmer Worm hath left, hath the Locust eaten; and that which the Locust hath left, hath the Canker Worm eaten; and that which the Canker Worm hath left, hath the Caterpillar, the Turk, eaten.*

A cruel Generation this, not contented with the Infliction of the ordinary Calamities of War, it doth not satisfy them that they have made a Solitude and Desolation by killing and taking all; but moreover, what they do, shall be done with great Rigor and Inhumanity, especially if a brave and vigorous Resistance have been made against them; it would be needless, and almost endless, to produce all the Examples that may be offered of this Kind; for a Taste, or Instance only, I shall offer to my Reader one which concerns the taking of the City *Philadelphia* in *Lydia*, the Sixth of St. *John's* seven Churches of *Asia minor*, Rev. i. 11. It had formerly a treble Wall on the Side of the Plain, and was defended on the other by Mountains; it held out against



the Turkish Emperors after they had subdued all *Asia minor*, but at last was taken by *Bajazet*, having first made an obstinate Defence; but he barbarously revenged their standing out against his Predecessors and Himself, by putting the brave Citizens to Death; which being done, he built a Wall of their Bones mixt with Lime and Stone, a Mile and a half *South* of the Town, and destroyed it, so that few of their ancient Monuments are left, their great Church is in Ruins, and the rest turn'd to Mosques, *Royal Atlas*, pag. 150. Thus was it done to *Philadelphia*; but the fierceness and rage of this haughty Tyrant, was not forgotten by God Almighty, in whose Book of Remembrance, some Crimes especially, are noted with a private Mark, for exemplary open Punishment above others, *Thus saith the Lord, for three Transgressions of Moab, and for four, I will not turn away the Punishment thereof: because he burnt the Bones of the King of Edom into Lime*, Amos ii. 1. It was that *Bajazet* whom afterwards *Tamerlane* the Tartar made his Prisoner, and not only so, but for his insolent Behaviour shut him up in an iron Cage, where, within a little while, the scornful Captive, not brooking such a sort of Treatment, beat his Brains out against the Bars, for very Indignation. The other Six celebrated Churches, (excepting *Smyrna*,

*Smyrna*, which by being a great *Emporium*, enricheth the Great *Turk's* Coffers) are laid in ruinous Heaps ; in reference to the First of these, the once famous *Ephesus*, *Spon* and *Wheeler* say, there is no City in the World, which hath so great, large, and melancholy Ruines of its ancient Magnificence ; for every where one meets with the fractur'd Remains of Marbles, Pillars, Statues, and Walks heaped one upon another ; in very deed, whatever was of magnificent, antique, and noble Structure, is in a manner quite demolished, so that you have nothing left you whereby to guess at the former Grandeur of the Place, but the large Compass of its Ruines. Where the Towns and Cities are not thus Evacuated, even to Desolation, their most valuable Monuments are defaced, their Churches turn'd to Mosques, and the whole reduced to a small Village, or else a large poor one, with Turf houses and mean homely Hutts, for Shepherds and Husbandmen to lodge in. Sir *Paul Ricaut*, in a Journey which he took from *Adrianople* to *Belgrade*, maketh some occasional Remarks upon the Poverty and Vassalage of the Provinces through which he travelled, and in his last Stage, which was from *Sophia*, a Place by his account so wholly *Turkish*, that there is nothing in it that appears more Antique than the *Turks* themselves ; hence, saith

he, we made nine long Days Journey to *Belgrade*, in which Passage there is nothing more Memorable than the Desolation of the Country. The like Observations, and Remarks are to be met with frequently in the Writers of all Nations, who have treated of the same Subject; this rude, barbarous, and unindustrious Temper of the *Turks*, who suffer almost all Places to lie wast and uncultivated, as if they were pleased with the Prospect of the Desolations they have made, is ingeniously and picquantly set forth in one of the *Spectators*, by the following *Fable* or *Device*: We are told that the Sultan *Mahmoud*, by his perpetual Wars abroad, and his Tyranny at Home, had filled his Dominions with Ruin and Desolation, and had half unpeopled the *Persian Empire*. The *Visier* to this great Sultan (whether an *Humorist*, or an *Enthusiast*, we are not informed) pretended to have learned of a certain *Dervise* to understand the Language of Birds, so that there was not a Bird that could open his Mouth but the *Visier* knew what it was he said. As he was one Evening with the *Emperour*, in their return from Hunting, they saw a couple of *Owls* upon a Tree, that grew near an old Wall, out of a heap of Rubbish. I would fain know, says the Sultan, what those two *Owls* are saying to one another; listen to their Discourse, and give me an Account of it: The *Visier* approached



proached the Tree, pretending to be very attentive to the two Owls: upon his return to the Sultan, Sir, says he, I have heard part of their Conversation, but dare not tell you what it is. The Sultan would not be satisfied with such an Answer, but forced him to repeat Word for Word, every Thing the Owls had said. You must know then, said the Visier, that one of these Owls had a Son, and the other a Daughter, between whom they are now upon a Treaty of Marriage. The Father of the Son said to the Father of the Daughter in my hearing, Brother, I consent to this Marriage, provided you will settle upon your Daughter fifty ruined Villages for her Portion; to whom the Father of the Daughter replied, instead of fifty, I will give her five hundred, if you please; God grant a long Life to Sultan Mahmoud; whilst he reigns over us, we shall never want ruined Villages.

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Under this Character, viz. Abomination of Desolation, we may very properly reduce that other Name, or Title Abaddon, and Apollyon, Rev. ix. 11. And they had a King over them, which is the Angel of the bottomless Pit, whose Name in the Hebrew Tongue is Abaddon, but in the Greek Tongue hath his Name Apollyon. These Names implying in both Languages Perdition and Destruction, may in such their import be attributed equally to Turk and Saracen,

to them indeed *Conjunctim*, they making only one larger Empire than before, as a Dragon that had swallowed a Dragon, may be supposed to increase his Bulk proportionably, and from thence to grow into a *Basilisk*. The *Turks* and *Saracens*, we know, are Disciples of *Mahomet*, Brethren of the same Religion and Principle, upon the one's subduing of the other, they might be compared to the *Britons*, *Saxons*, and *Normans* with us in *England*, now long ago incorporated with the Conquerors into one Body Politick, and commixed in Affinity, Interest, and Blood.

The *Locusts* that arose out of the *Smoke of the bottomless Pit*, Rev. ix. 3. viz. when *Mahomet* first broach'd his Religion, whose Shapes also are described after the Similitude of *Horses prepared for the Battel*, v. 7. These were undoubtedly the *Saracens*, to whom *Power was given to strike like a Scorpion*, v. 5. i. e. to torment by their sudden furious Incurfions, and mightily to infest and hurt Men for five Months, v. 10. towards the latter End of which prefixed Term they had a *King set over them*, as is mentioned in the following Verse, *And they had a King set over them, which is the Angel of the Abyss, &c.* The King thus set over them, in the Declension of their Empire, and Cessation of their original ancient Government, was *Togrul Beg*, commonly called *Tangrolipix*. *Mahomet*  
the

the *Arabian*, pretended not outwardly at least, so much to be a *King*, as a *Prophet*, the last, and greatest sent Authoritatively, and with a Plenitude of Power from the most High God, who put a Sword into his Hand, and bid him therewith conquer, and subdue, and kill, and slaughter all those rebellious Wicked ones of the World, who would not receive the Faith, that is to say, become his Disciples and Followers. When *Mahomet* died, he had his Successors, who called themselves *Chaliffs*, and were a sort of Sovereign Pontiffs, or *Vicars* to the great *Prophet* (the Word *Calif* importing so much) even as some *Christians* believe the *Popes* to be *Vicars* of *Christ*. *El-macinus* wrote a History of the *Saracens*, and treating of their Fatal Divisions, about the Year of our Lord 936. he confesseth that the Power of the *Chaliph* was diminished, and his Kingdom weakened, his Revenues taken away, and nothing left him but a Name; the *Turk* prevailing daily at *Bagdad* from A. D. 863. and deposing the *Caliphs* very frequently. *vid.* Mr. *Waple* pag. 146. Note, that their *Prophet's* *Surrogate* and *Successor*, the true *Chalif*, is now turned into a *Mufti*, whom we may call the *Turk's High Priest*, who is Supreme Judge of the *Civil Law* and *Divine Worship* of *Mahomet*.

The *Saracens* from a small Beginning, (like *Jacob*, who with his Staff only passed over



over Jordan) did afterwards, in their advancing flourishing State, become many independent Bands; for there was a *Calif* of Persia, a *Calif* of Syria, who removed his Seat from the Town of *Damascus* to *Bagdad*, called therefore the *Calif* of *Babylon*. There was a *Caliph* at *Cairo* in *Egypt*, a *Caliph* in *Carua*, and a *Caliph* at *Fez* in *Barbary*, besides a *Calif* in *Spain*, who, contrary to the Law of *Locusts*, took the Title of *King*; for the Scripture tells us, that *the Locusts have no King*, as the Bees are said to have, yet go they forth all of them by Bands, *Prov. xxx. 27.* with exact military Discipline, keeping their Ranks and Divisions when they fly; and when they fall upon the Spoil, they share it among themselves without any Quarrel or Contention. So did these mystical *Locusts* go forth all of them by Bands, in vast Numbers, in great Order, with an irresistible Force, and an incredible Celerity, over-spreading the Nations every way round about: like the *Natural Locusts* too, devouring all before them, and with great Unanimity too dividing the Spoil; during which Concord and Harmony between themselves, as a People pursuing one Design, viz, the propagating of their Religion, tho' a false one, they did Exploits even to wonder and astonishment, having in the Space of 80 Years extended their Dominion over more Kingdoms, and Countries,

Countries, than ever the *Romans* could in 800; and altho' it continued not in its Strength much above 300 Years, yet out of its Ashes have sprung up many other Kingdoms and Empires, of which there are three at this Day, the largest and most Potent upon the Face of the Earth; I mean the *Empire of Turkey*, the Empire of *Persia*, and that of the great *Mogul* in *India*, (*Prideaux* Pref. Life *Mabom*.) Their Conquests were swift ones, and prodigious, they having over-run *Persia*, *Syria*, *Aegypt*, and *Palestine*, in a very few Years; infomuch that about the Year 729. in *Fourscore* or a *Hundred Years* at farthest, they had subdued most of the Kingdoms and Provinces of the known World, extending their Arms into *India*, beyond the Bounds of the *Roman Empire*. About 643, they invaded *Africk*, and from thence fell into *Spain*, about A. D. 711. which in two years Space they wholly conquered. This was their manner at first, and such their Success while they had no *King*; till falling out among themselves, their vast Dominions were divided into several Portions, so that *Spain*, *Africk*, *Aegypt*, *Babylon*, and *Persia*, had their several Princes, and these War one with another, the Issue of which was, that at length their Empire devolved upon the *Turks*; *Tangrolipix* being installed *Sultan* at *Bagdat*, A. D. 1057. by the *Saracenick* *Chalif*,

*Chalif*, 293 Years after its being built for their imperial Seat, by *Almansur*, A. D. 762, as both *Abul-Pharajai* and *Elmacinus* agree. \* From this most remarkable Revolution, and most important Event, we must date the Time of the *Locust's* receiving their King, as also the *Beast's* being contracted to the *false Prophet*, and (*Catachrestically* speaking) making one *Church* with him. The Name of this great King of *Theirs*, we are told, is, in the Hebrew Tongue, *Abaddon*, but in the Greek Tongue, he hath his Name *Apollyon*, i. e. Destroyer; which compellation accordeth very well with the preceding Characteristick, and is a collateral Argument to prove that, *Abomination of Desolation*, is such a *Criterion*, such a distinguishing Mark as doth in a most eminent and peculiar manner specify the *Turk*; for plain and evident it is, that the *Huns*, the *Goths*, but most and last of all the *Turks*, have destroyed, demolished, and made havock of Men, Churches, Cities, Schools, and almost all the beautiful Buildings that were in any Place to be found, Mr. *Waple's* Paraphrase and Note on *Rev. ix. 11.* though not squaring exactly with my *Hypothesis*, are well worth the Transcribing — *Whose Name in the Hebrew Tongue is Abaddon*,

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\* *Waple* on *Rev. c. 9.* pag. 141, 142.



but in the Greek hath his name *Apollyon*, [i. e. the *Destroyer*, viz. *Mahomet*, whose Religion and Empire is seated in the chief City of the *Jews*, *Jerusalem*, and of the *Greeks*, *Constantinople*, The Destroyer of the Lives and Religion of both.]

Hereby is intimated, that these were *mystical Locusts*, not *natural ones*, which have no King over them. A little lower, he saith: This is in allusion to the Inscription on our Saviour's Cross, *Matt. xxvii. 37. This is Jesus, the King of the Jews*, which was written, *Luk. xxiii. 38. in Letters of Greek, and Latin, and Hebrew*: to shew that Christ our Saviour's Kingdom, was to be dispersed and established through the whole World: in Correspondence whereunto, *Mahomet's Superscription is the Destroyer*, as *Christ's* was *Jesus, the Saviour*; and his Name is written in the *Hebrew* and *Greek*; but not in the *Latin Tongue*: to shew, that he should prevail over *Jerusalem*, the chief City of the *Jews*, and over *Constantinople*, the chief City of the *Greek Empire*; but not over the *Romans*, not over *Rome*, the chief City of the *Latin*, or *Western Roman Empire*.

To which ingenious and useful Note of his, I will subjoin this, and leave it to the Judgment of the more Candid, and Considering. Between the *Greek Word* Ἀπολλών, and the *Hebrew Word*, אַפִּלְיוֹן there

there is manifestly this difference, that the former of them, *Ἀπολλών*, is plainly Active, and signifieth *Perdens*, *Perditor* is *qui perdit*; He who destroys, and will keep on destroying, till his Term of Time is out, and his Power of doing so be taken away from him, *Rev. xiii. 5, 6, 7.* And there was given unto him a Mouth speaking great Things, and Blasphemies; and Power was given unto him, to continue forty and two Months.

And he opened his Mouth in Blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwell in Heaven.

And it was given unto him to make War with the Saints, and to overcome them: and Power was given him, over all Kindreds, and Tongues, and Nations.

The latter of these Words *ἡ ἀπωλεία* inclining rather to a passive Signification, it may well be understood to mean Perdition Passive, *Perditus, Filius Perditionis, ὁ υἱὸς ἀπωλείας*, *2 Thess. ii. 3, 4.* — That Man of Sin, — The Son of Perdition; who opposeth, and exalteth himself above all that is called God, or that is Worshipped; so that he as God sitteth in the Temple of God, shewing himself that he is God.

From whence too, I argue further towards the Advancing of this Notion, *viz.* That he who prevailed so far as actually to destroy the Greek Church, (which great

great Event; in its successive Stages, may possibly be signified by the Epistles written to the seven Churches in *Asia*. The same, (when the Time for his *Dementation*, previous to his *Destruction*, is come) may hereafter think to change Seats, whether that by so doing, he may be nearer the *Tomb* of his *Prophet*, in order to obtain help in Time of Need; or that he proudly thinks to set his Throne of Empire in *Jerusalem*, the City of the great King, as he had done before in *Constantinople*; now especially, that he hath slain the *Witnesses*, made an open Spectacle of their dead Bodies in the Streets, received his Congratulations thereupon, *Rev. xi. 10.* and is in himself at least assured, that now, that they are trodden down into the Earth, they shall rise up no more. Hence is the Soul of *This proud Man* lifted up within him, so that he as God sitteth in the Temple of God; but there is a Mark, an *N* written on his Forehead, *11728 Abaddon* prophesieth Evil to him, and he carrieth the Omen of his *Perdition* in his Name.

Many Cities and Countries in the latter Days shall be converted to the true and living Lord, *Isa. xix. 18.* In that Day shall five Cities in the Land of Egypt, speak the Language of Canaan, and Swear to the Lord of Hosts: one shall be called the City of Destruction. Great will be the Salvation



tion of some, as great and terrible will be the Destruction of others; those especially whom God seeketh out for, and hath set apart for this very Purpose, whom he hath before raised up to a prodigious Height, that He may now ruine them, *with Observation*, Zach. xii. 9. *And it shall come to pass in that Day, that I will seek to destroy all the Nations that come against Jerusalem*; so Zeph. iii. 19. *Behold, at that Time I will undo all that afflict thee*, &c. comp. with Isa. lx. 12. Ps. ii. 12. There are three *Abominations of Desolation*, spoken of by Daniel the Prophet, whereof the First in the order of Time is Dan. xi. 31. *And Arms shall stand on his Port, and they shall pollute the Sanctuary of Strength, and shall take away the daily Sacrifice, and they shall place the Abomination that maketh desolate*. This is thought to refer to *Antiochus Epiphanes*. The second *Abomination* which occurs to our reading, is that of Dan. ix. 27. καὶ ἐπὶ τὸ ἱερόν βδέλυγμα τῶν ἱερουσιῶν. This is, by the best Interpreters, agreed to signify the *Roman Armies* approaching with their *Eagles* and other *Ensigns* of War, having on them the *Images* of the *Idol Gods* which they worshipped, and which after the taking of *Jerusalem* they fixed upon the Battlements of the Temple. A third, and the last that we find any mention of by *Daniel*, is in cap. xii.

xii. 11. *And from the Time that the daily Sacrifice shall be taken away, and the Abomination that maketh desolate set up, there shall be a thousand two hundred and ninety Days.* This, as it cannot be applied to either of the former, so have we the greatest probability that it therefore can mean no other than the *Destroyer* and *Anti-christ*, which we have been last discouraging of, to wit, the *Turk*, unto whom again, the Scripture, as seemeth probable, giveth this other Name, which we may call his 5th Compellation or Character, *Gog and Magog*; for this, see *Ezek. xxxviii*, and *xxxix. Chap. Rev. xi. 8.* These Prophecies, unfulfilled as yet, do labour with a very great Burden; for in them we have a Prediction and Representation of some important Futurities relating to the latter Days. As first, Here is a Muster-roll of the most numerous and powerful Army that ever the *World* or the *Devil* raised against the *Church*. 2dly, Here is the most compleat, victory, and absolute overthrow of them, *Ezek. xxxix. 5, 6, 7, 8, 9.* *Thou shalt fall upon the open Field, for I have spoken it, saith the Lord God.*

*And I will send a Fire on Magog, and among them that dwell carelessly in the Isles, and they shall know that I am the Lord.*

*So will I make my holy Name known in the midst of my People Israel, and I will*

not let them pollute my holy Name any more, and the Heathen shall know that I am the Lord, the holy one of Israel.

Behold it is come, and it is done, saith the Lord God, this is the Day whereof I have spoken.

And they that dwell in the Cities of Israel shall go forth, and shall set on Fire, and burn the Weapons, both the Shields, and the Bucklers, the Bows and the Arrows, and the Hand-staves, and the Spears, and they shall burn them with Fire seven Years. — They shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

And it shall come to pass in that Day, that I will give unto Gog a Place there of Graves in Israel, the Valley of the Passengers on the East of the Sea; and it shall stop the Noses of the Passengers; and there shall they bury Gog, and all his Multitude, and shall call it the Valley of Hamon-gog. Then, more particularly, and eminently, will that of Malachi be fulfilled, who hath said, And ye shall tread down the Wicked: for they shall be asbes under the Soles of your Feet, in the Day that I shall do this, saith the Lord of Hosts, Mal. iv. 3. Thirdly, This Victory is accompanied with the greatest Salvation that can befall the People of God on this side Heaven; from which general and true Assertion, I gather first, that the  
Kings



Kings of *Asia Minor*, *Macedonia*, *Syria*, however bitter Enemies to the *Jews*, and masters of *Judea*, were not yet the *Gog* and *Magog* intended in these Places of Scripture, because their Armies were not near so numerous and great, nor their Forces so formidable, nor their Attempts so high; as neither were the Deliverances and Victories gotten through the Valour of the *Maccabees*, to be compared with that final and absolute Redemption which the Faithful shall obtain upon the Slaying of this great *Dragon* in *Gog*, and his *Accomplices*.

The Divine Oracles, the Predictions which we have from the 34th, at least wise from the 36th Chap. of *Ezekiel* to the End of the Book, are taken up with future great Events, which as to the chief and weightiest Part of them, are not yet fulfilled; one may observe too, that they are coherent with, concomitant and consequent upon, that they are introductory of, and making Way, the one for the other, without Breaks, interruptions, or the interspersion of independent separate Prophecies, such as are put together promiscuously, and have a very different subject Matter, or Object.

That most prodigious *Leviathan*, *Hammon-gog*, Ezek. xxxix. The Carcasses of whose vast Armies are to serve for Dung, and compost to the holy Land; a Type and Prelude to which, we might possibly

have in the Slaughter of *Midian* and *Amalek* under *Oreb* and *Zeeb*, *Zebulon* and *Zalmana*, their Princes, *Judg. vii. Ps. lxiii.* That immense Host, which shall overspread, as a Cloud doth the *Welking*, *Ezek. xxxviii. 16, 21.* that shall fill all the Vallies, and cover all the Mountains of *Israel*; are, I make no question, either the same with, or some later Recruits of those Multitudes doomed to destruction by *Isaiab, cap. xvii. 12, 13. and xxiv. 21, 22.* The same with, or (after many Days) a new Breed of those whom *Joel* speaks of, chap. iii. 14. *Multitudes, Multitudes in the Valley of Decision.* The same, *Lastly*, with those Hives and Swarms of Nations, at whose sight the Distressed and almost despairing Church cries out, after this manner, *They compassed me about like Bees, they are quenched as the Fire of Thorns, for in the Name of the Lord, I will destroy them.*

*Thou hast thrust sore at me that I might fall, but the Lord helped me, Ps. cxviii. 12, 13.* From all which I would conclude, that those Passages concerning *Gog* and *Magog* in *Ezekiel*, do not refer to, most surely, I may say, that they are not terminated in, nor fully answered by any Events whatever that were before our Saviour's Birth; it remaineth then that we seek out for, and assign some more mighty King, and more insulting potent Enemy than any

any of the *Seleucida*, or other Successors in the *Grecian* Kingdom were, for the supplying of the Place, and filling up the Character of *Gog*; which to our Apprehensions can be no other than the *Turk*, who is now at this Day, and hath for a long Time been the great Champion and Advocate, Propagator and Defender of *Mahomet's* Religion. I name the *Turk* as chief, yet not excluding his Confederates (which in those Days may be joined to him) against the holy City; he having now at this Day, besides his own proper Vassals, the *Crim Tartars*, the *Mongal*, or *Magog Tartars*, the *Arabians*, *Egyptians*, and *African Kingdoms*, at his Steps, Dan. xi. 43. After the Destruction of the *Anti-priest* and *Anti-prophet*, after the Calling and Conversion of the *Jews*, the Resuscitation of the *ten Tribes*, with the Resurrection of *Jerusalem* and its Temple to a greater Glory than it ever saw; in a Word, after that some of the great Futurities, many of the chief Events are brought to pass; in the latter, shall I say? or rather, in the very last Days, and when the thousand Years are now expired; Behold, the *Summum Malum*, whom we may call the *Anti-Rex*, ariseth one in the Manhood and Perfection of Sin, a *Spiritual* high *Wickedness* yet *Incarnate*, that taketh upon him to oppose the *Regale* of *Christ*; one that



will even dare to dispute the Kingdom with the Son of God, shewing that He himself is God, or saying that there ought to be no Kingdom, on Theocracy or God on Earth, no Superiority of Governours or Government, but an Equality *per totum*, a *purum naturale*, or whatever Notion, and Term expressive of it, shall then be broached.

- If I may have leave to guess at the Ground and Occasion hereof, it may be thus: The Origin of this highest of Rebel-  
 lions, will probably be a Thought of laying Things in Common; so as the Sea is to the Fishes, or the Air to the Birds; a Declaration for absolute Liberty, with an Universal Freedom for All, to take what is before them, and to enjoy the Boon of Nature, without any one Man's challenging a Propriety, more than other of his Fellows, in any Part of the Earth, and the good Things thereof. This, I say, will probably be the pretended Cause for an unanimous and general Insurrection, it will be the *Argumentum & medium deceptionis*, which *Gigantick Enterprize*, since it is Diametrically opposite to the *Dominion*, and *Sovereignty of Almighty God*, will therefore by Him be speedily avenged, and that with Fire from Heaven, *Rev. xx. 7, 8, 9, 10.* And when the *Thousand Years are Expired*, *Satan shall be loosed out*

out of his Prison, And shall go out to deceive the Nations which are in the four Quarters of the Earth, Gog and Magog, to gather them together to Battle: the Number of whom is as the Sand of the Sea.

And they went up on the Breadth of the Earth, and encompassed the Camp of the Saints about, and the beloved City: and Fire came down from God out of Heaven and devoured them.

And the Devil that deceived them, was cast into the Lake of Fire and Brimstone, where the Beast and the false Prophet are; and shall be tormented Day and Night for ever and ever.

And this perhaps may be ultimately intended by the Apostle, 2 Thess. i. 7, 8, 9. when he saith, That the Lord Jesus Christ shall be revealed from Heaven with his mighty Angels.

In flaming fire taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

Who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power.

Note it, They are therefore punished, because they obey not the Gospel of our Lord Jesus, but stand in open Defiance to *Sion's King*, and *Kingship*; but thus when Humane Tyrannies are quite abolished, and the Insolence of Men and

Devils quell'd; when all wicked Rule and Authority is put down throughout the World; briefly, when the *King of Apostate Angels* shall be vanquished in this last *Man of Sin*, then cometh the End, when Messiah shall have delivered up the Kingdom to God even the Father; when he shall have put down all Rule, and all Authority, and Power.

For he must Reign, till he hath put all Enemies under his Feet, 1 Cor. xv. 24, 25.

Hence learn, that whatever Government is upheld by the Severity of Legal Sanctions, whatever Rule, or commanding Imperial Authority is Exercis'd *Sub pœnâ*, even that shall cease, so far as ungodliness it self doth cease; for consider what is said, 1 Tim. i. 9. *Knowing this, that the Law is not made for a righteous Man, but for the Lawless and Disobedient, for the Ungodly and for Sinners* — with regard to whom it is necessary that the Precepts of all Laws be enforced by the Magistrate's Rod and Sword, which Ensigns also of his Authority *he beareth not in Vain*, but for this very End and Purpose; whereas there neither is nor can be any Law Penal and Compulsory to the Righteous, because of the *New Covenant*, the engrafted Word, the Living Law, now written upon fleshy Tables; which is, when a Man's Heart hath the same moral



moral Rectitude, in a manner, with that which *the Law* it self hath, the one being a Transcript of the other ; so that he becomes thereupon *εὐαγγέλιος, quasi a Deo abrep- tus*, carried along with the Current of the Supream Will, of the best and highest Good : This is indeed the Happiness of Heaven, but the Divine Image thereof will be seen conspicuously in the *Millennium*, when *Wisdom shall have at her right Hand length of Days, and at her left Hand Riches and Honour* to dispose of ; in which triumphant peaceful State, the *Jewish* will be the *rising* and the *Regent Church* on Earth, this too without any envying, murmuring, and repining on the Gentile Churches Part ; tis plain, that the Excellency of Rule and Dignity will be conferr'd upon the *Jew*, and yet I neither do, nor may exclude the noble *Army of Christian Martyrs* from having a Share even in the highest *Privileges of God's People*, it being most certain from many Places of Scripture, *2 Tim. ii. 12. Rom. viii. 17. 1 Pet. iv. 13. Rev. ii. 10. and iii. 10, 11.* that they who have literally and truly suffered for *Jesus*, shall as *literally and truly Reign with him*; the rest of the *Christian Professors*, who have not been *Martyrs and Confessors*, nor yet have any other Way been very eminent for their Sufferings in the Cause of God, must be content, do I say? yea, most

most certainly will they be content, most cheerfully will they acquiesce in that Prosperity and Peace which flows from righteous Government, as it is written, *Isa. lxvi. 12. I will extend Peace to her like a River, and the Glory of the Gentiles like a flowing Stream.* Verily; whether we look to the Persons that bear Rule, or to those that are subjected to such Rule, there is a most inimitable Lustre, a most delectable Beauty to be seen in Holiness; when the *Davidical Kingdom* shall appear, then all the happy Souls pertaining to that blisful State, shall *stand each of them in his Lot*, Dan. xii. 13. and these two Things they will understand right well, first, whose Place it is, of right to govern, and who, according to decency, and good Order, should yield themselves to be governed; and then also, (which perfects and consummates all) they will know, the one how to *reign in Righteousness*, and preside over their Provinces, with a benign gentle Hand; the other how *to obey*, with a right *willing Mind*, and loving *Heart*. The honour on the one side seems to be greater, but a mutual complacency and delight there is, which will be in common to them All.

Concerning

## Concerning the Sign of the Son of Man.

*And then shall appear the Sign of the Son of Man in Heaven, Matt. xxiv. 30.*

*Quest.* What is this Sign of the Son of Man?

*Ans.* It is the Star of famous Memory and Record among the Oracles of *Balaam*, who was *Planetariorum omnium Princeps*, a great Man in the Way of *Sorceries* and *Enchantments*; who, among other unallowable and indirect Arts, seemeth to have practised Divination by consulting the Stars; not a Stranger to the true God, with whose Name, it is certain, he was acquainted, and (as is probable) had received *Revelations* from him; yet familiarly applying himself to *Demons*, *Idol Gods*, and *Evil Spirits*, for the *Knowledge* of *secret Things*, that so he might fute his Prognostications, or Answers to the Cases of those who enquired at his Mouth. The Prophecy is in *Numb. cap. xxiv. 17.* — *There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the Corners of Moab, and destroy all the Children of Sheth. The Word כוכב hath,* or may have a double Reference, first to that *Æthereal Star* which appeared at  
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our *Saviour's Birth*, to advertise Mankind of his Coming into the World, and withal to signify his Divine Original and Descent from Heaven into a Tabernacle of Flesh. He that led *Israel* by a *Pillar of Fire* into the Land of Promise, leadeth the wise Men under the Conduct of a *Star* unto the promised *Seed*; all his directions partake of that Light which is in him, saith Bishop *Hall*, for God is Light. *They drank of that spiritual Rock that followed them, and that Rock was Christ*, 1 Cor. x. 4. So it is here, in Meaning and Virtue, at least, that *Star* was Christ. who is *apud* *Græcos*, *Dux viæ*, *The Way, the Truth, and the Life*, Joh. xiv. 6. *Lux mundi claritate vitæ & doctrine*. Wherefore, 2dly, there are Interpreters of good Note, who refer this Title to our Lord himself, as if he were that *Star*, *Verus Ben-cocab*, (according to that well known *Idiom*, or *Hebrew way of Speaking*) *Son of the Star*. That the *Jews* did look upon this Oracle, or Prophecy, as in a more especial manner pertaining to, and pointing at the *Messiah*, is evident from hence, that the greatest *Pretender* to this *Prophetick Character*, the falsest of all false *Christs*, that ever yet appeared in the World, was one whose Name was *Cocab*, i. e. a *Star*, to whom the famous *Rabbi Akiba* (a *Doctor*, who, they say, had four and twenty

twenty thousand Scholars) applied these words of *Balaam*, and calling him *Bar-cochab*, i. e. the Son of a *Star*, anointed him their King, and carried a Sword before him, crying, Behold *the very King Messiah*; whereupon he was worshipped as such, and anointed, saith Dr. *Howel*, at *Bitter*, a City in *Africk*; but afterwards proving to be an *Apostate*, or rather *Impostor*, they called him *Barcozba*, the Son of a *Lie*. Besides the unheard of Cruelties which he exercised upon those Christians which refused to comply with his Designs, he occasioned the Death of above five hundred and eighty Thousand of his own Country-men, procuring Banishment, Dispersion, and utter Desolation to the rest of them; for this Rebellion of theirs under *Adrian* the Emperor did perfectly crush the *Jews*, insomuch that from that Time their Children have been continually *Vagabonds*, Ps. cix. 10. *Wanderers among the Nations*, Hos. ix. 17. The Consideration of which Thing, hath inclined me sometimes to think, that this *Bar-cochab*, and his desperate Multitude, might be intended in one of the Apocalyptical Visions, Rev. viii. 10, 11. *And the third Angel sounded, and there fell a great Star from Heaven, burning as it were a Lamp, and it fell upon the third Part of the Rivers, and upon the Fountains of Waters. And the Name of the Star is called*

*called Wormwood: and the third Part of the Waters became Wormwood; and many Men died of the Waters, because they were made bitter. Bitter, by reason of the very great Slaughters, and vast Destructions which this Pseudo-prophet was the Cause of. The better to clear up my Conjecture, I shall make my Advances, towards what I take to be the Truth, by these following Assertions, as by so many Steps; first, the Star which appeared to the Eastern Sages, upon our Lord's Nativity, was the Sign of the Son of Man, as such, admonishing the Spectators, so many of them as it appeared to, that there was *ὁ υἱοῦ τοῦ*, something Royal, and Celestial in the Person of him whose Birth it did portend; for since it is well known, that Stars don't use to wait upon earthly Kings, it should surely mean no less than that the God and Lord of this World was born into it; *Where is he, say the wise Men, that is born King of the Jews? for we have seen his Star in the East, and are come to worship him.* Which Star therefore is by Divine Ordination and Appointment established for a Sign, and made a necessary Adjunct, a Publick Prodromus or Forerunner of the Advent of this great God and Saviour. As we do therefore most firmly believe, and expect another Coming of the Son of Man, in which the Mother Church, the*

*Ancient*



*Ancient Israel*, shall be raised up to the highest Pitch of worldly Happiness and Glory. So we do very reasonably Conjecture, that his *Star* will then be seen again, and publish it to all Mankind; for upon the expiring of *Prophetick Time*, and when the sad End of a jolly carnal World is drawing near, and the Judge even now standeth at the Door, then will there be Fire and Hail and flying Swords, in the Air, dire Calamities, dreadful Prodigies, and dreadful Wars, Men shall wade up in Blood unto their Bellies, And dung of Carcasses shall be unto the Camels haugh, the great and mighty Clouds shall be lifted up full of Wrath, and the Star, that they may make all the Earth afraid, and them that dwell therein; and they shall pour out over every high and eminent Place, an horrible Star, Esdras cap. xv. 36, 40, 41. But we have a more sure Word, a more sure Light than the Apocryphal Esdras; for St. Luke expressly saith, cap. xxi. 25, 26. That there shall be Signs in the Sun, and in the Moon, and in the Stars; and upon the Earth distress of Nations, with perplexity, the Sea and the Waves roaring. Mens Hearts failing them for fear, and for looking after those Things which are coming on the Earth: for the Powers of Heaven shall be shaken. And though omitted here by this Evangelist, another of them, St. Matthew,

Matthew hath told us, that *Then shall appear the Sign of the Son of Man in Heaven.* Where one may observe too, how every Word doth look this Way, and seem to favour this our Notion.

1<sup>st</sup>, The Manner expressed by *Appear.*  
 2<sup>dly</sup>, The Place, in *Heaven*, i. e. the Skies.  
 3<sup>dly</sup>, The *Periphrasis*, or Description given, *Sign of the Son of Man*; all of them agreeing most exactly to the Nature and Office of the *new-created Star.*

Again, in this particular Dispensation of the All-wise God, one may well think, that there is a *Rule of Congruity* observed, in which the *τὸ πρῶτον* is remarkable, viz. that the *Appearance of the Star*, is futed to the *Appearance of the Son of Man*; as thus: If the Sign was little taken notice of, in Comparison of what should have been, by a drowsy unattentive World; so was the *Heavenly Subject*, for whose sake it was ordered to appear, but little heeded or regarded, our *Blessed Lord came to his own, and his own received him not*, Joh. i. 11. because they could see nothing in him that was to their Minds, *no Comeliness, no Beauty in him that they should desire him*, Isa. liii. 2. So few did he convert by all his Labours, Sermons, Miracles, and good Deeds; that *Isaiab* in Spirit, saith of him, cap. xlix. 4. *I have laboured in vain, I have spent my Strength for nought and in vain.*

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— The dread *Darkness* which accompanied the *Passion* and *Death* of *Jesus*, was more heeded and remembered than the *heavenly Light* which shone at his *Birth*. *Heathen Historians* make no account, no mention of the *Star*, (for that in *Chalcidius* the *Platonick*, is judged to be a *pious Fraud*) it came not with *Observation*, save only to those who waited for its *Appearance* perhaps, and who retained and kept alive the *Tradition* handed down to them by their *Fathers*. Thus too did it happen to our *Blessed Saviour*, whose *outward Aspect*, as should seem probable, carried nothing that was *August*, and *Regal* in it, nothing which might beget either *Admiration* or *Observation*: His *Voice* was not heard in the *Streets*, nor any *King* that the *Jews* looked for, seen in *Jerusalem*. The great ones of the *Earth* rest at home, and have no *Summons* to attend him by whom they *Reign*, because indeed his *Kingdom* was not of *this World*; but during the *Time* set for his *Humiliation*, he contented himself with this, that *Wisdom* is justified of her *Children*, and rejoiced silently in *Spirit*, to think of a future glorious *Day*, when *Israel* after infinite *Labours* and *Sufferings* should, *uno ore*, welcome him with *Hallelujahs*, and say, *Blessed be he that cometh in the Name of the Lord*. — *God is the Lord which hath shewed us Light*;



*bind the Sacrifice with Cords, even unto the Horns of the Altar, Pf. cxviii. 26, 27.*

*The Star*, but little celebrated or taken notice of, was also restrained, and moderated in its Office, being possibly under the Command of an *Angelus assistens*, appearing sometimes, and sometimes disappearing, as if a Cover had been put upon his Rays; so verily was the *Deity* with respect to *Jesus*, sometimes closely veiled, that nothing above *Man*, and that an Ordinary Man, could be perceived in him; once they thought he was *beside himself*, Mar. iii. 21. at other times again, unveiled, and shining gloriously through those *mighty Works which shewed forth themselves in him*: *The Star*, we may note too, was confin'd to such and such a Line of Motion, bending, sloping, turning, even as the Road to *Jerusalem*, or to the *Town of Bethlehem* might require; it went at a slow Rate, and moved in a low Sphere, resting also between whiles, and then going forwards by such gentle Degrees, as that the Strength of the Travellers might keep pace with it; the like Things to these in a *moral Way*, were verified in the *Son of God*, who was limited, as I may say, sometimes by the *Subject*, and who, as Occasions presended themselves to him, did proceed or stop, do more, or do less, vary his Course, and suspend his Powers of Action,

Action, according to the Condition of *Cases* and *Persons*; bearing the Contradictions, tolerating the Frowardness, and complying with the Weaknesses of Sinners; not counting it a Grievance to submit, to let himself down to the most ordinary Capacities; but as the great *Elisba* contracted his Limbs, that he might bring his Body as much as might be, to the Dimensions of the *dead Child*; so did the *Blessed Jesus* fit his Speech, adapt his heavenly Doctrines, and every way accommodate himself to the Wits, Parts, and Abilities of his Hearers, that, if by any means possible, they might understand his Words, and live.

There may perhaps, with consonancy enough to Nature's Laws, be a Reason for the Reverting of this Star, the Re-appearing of this *Phenomenon* at the set Time, hid from us, but whilome known to the *Divine Theorist* her Secretary; (\*) yet I chuse rather to say, that the Star by a *Fiat*, an exprefs Word of Order, will be sent a second Time from the highest Heavens, to attend the Coming of the Son of God, *Numb. xxiv. 17. I shall see him, but not now: Balaam*, strange to be considered! speaks with no less assurance than holy *Job, c. xix. 27. Whom I shall see for my self, and mine Eyes shall*

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\* *Newton*, without Title great.

*behold, and not another; how like the Words? and how unlike the Men: I shall see him but not now: I shall behold him but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, &c.* The ready way of Exposition, taken by the Current of Interpreters, is to apply this last mentioned Clause of the Prophecy, either to the Elementary *Star*, as being the Publick Signal of *Christ's Birth*, or to the *Lord himself*, who, saith the *Assembly Annotator*, at his first Appearance, seemed little, like *the Star*, a Title, or *Metaphor*, well suited to the Eminency of Kings and Princes: Indeed *Balaam's* Words were so dictated to him by the Holy Ghost, that they do evidently imply, and involve in them the *Sign signifying*, and the *Thing thereby signified*; assuring us of the Presence, and Existence of them both in their proper Season. To what hath been premised, I add further, that the Prophecy now before us, hath this in common with some others, that it doth *pertransire*, pass down through what is brought into Effect already, and fix it self in the *second Advent* of this glorious King, introduced by a *second Appearance* of the *Star*; which Assertion of mine, may be proved by these Arguments: Because the *fallen Sceptre* is not yet *risen* again in *Israel*, nor the Lord's visible Enemies hither-



hitherunto made his *Footstool*; nor the *Holy City* and *Temple* built; He hath not smitten *Moab* in the Corners thereof, *East, West, North* and *South*, in such manner as shall be done hereafter; He hath not destroyed all the Children of *Sheth*, Ergo, the just and full Completion of this Prophecy is yet behind. For the first of these Our Blessed Saviour had no Crown here, but one made of *Thorns*, and no other *Sceptre*, than that of a Reed, put into his Hands, to shew the feeble, as well as the cursed Condition which our Sins reduced him to, and withal to signify his inability to save and defend his People, until he had first purged away their Guilt, by the Sacrifice of himself, and had *sate down at the right Hand of the Majesty on high*. When this was done too, a considering Space is taken, yea, a severe long Penance is enjoyn'd to *Israel* for the shedding of that *precious Blood*; but as the Multitude of *Penitential Days* diminisheth, as Mercy can get ground of Justice, and as the Blessed *Millennium* draweth nigh; *the Horn of David* will begin to bud afresh, and now behold, the much *sam'd Sceptre* rises out of *Jacob*, the *Coronation-day*, the Day for the *Anointing of the holy one comes on*, Dan. ix. 24. The Sign spoken of by the *Evangelist* is seen in Heaven, a Sign so peculiar to the Son of

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Man, and so sure withal to bring him, that he assumes the Name thereof unto himself, *Rev. xxii. 16. I am the Root and the Offspring of David, and the bright and Morning Star.*

It is now Night (though fairly past the middle Watch) with the *Fewish Church. By Night on my Bed, I sought him whom my Soul loveth: I sought him, but I found him not, Cant: Cap. iii. 1.* nor ever wilt thou find him in this World, O solitary and forsaken Creature! unless he come to seek thee first: *The Spirit of deep Sleep is poured out upon Thee, Isa. xxix. 10.* and now, thine Eyes being closed, thou wouldest slumber on to all Eternity, in Sick confused Dreams, unless thy God did wake thee out of them, like a crazed broken Vessel, or a *Lamp despised, Job xii. 5.* Thou shalt lie until he fill thee with fresh oyl again; in darkness must thou grope thy way uncomfortably, as *the Blind gropeth for the Wall, Isa. lix. 10.* until such time as the *Morning-Star* be given thee from above, *Rev. ii. 28. comp. 2 Pet. i. 19.* The Eye of *Israel* at present, *is holden that he cannot see. The vail is upon their Heart,* saith our Apostle, *2 Cor. iii. 15, 16. nevertheless when it shall turn to the Lord, the Vail shall be taken away;* then will the Words of *Balaam the Son of Beor* be fully understood, and then those *Voices of the*  
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*Prophets, Act. xiii. 27. which every Sabbath-day were in vain read to their Forefathers, will be better apprehended and more joyfully received: The Path of the Just, is as the shining Light, which shineth more and more unto the perfect Day, Prov. iv. 18.*

2dly, This Prophecy hath not as yet had its final and full Accomplishment, because *Moab* is not so smitten as the Holy Ghost, speaking here, by the Mouth of *Balaam*, saith it shall; *A Sceptre rising out of Israel*, is to smite the Corners of *Moab*. This is generally referred to the former Times, and, in part at least, is said to have been fulfilled upon the Posterity of the *Aborigines*, or old *Moabites*, by *David*, 2 Sam. viii. 2. *And he smote Moab, and measured them with a Line, casting them down to the Ground: even with two Lines measured he to put to Death; and with one full Line to keep alive: and so the Moabites became David's Servants.*

I grant indeed that the Prophecy may so glance upon those Times, as to mean that signal Victory over them, in the first Place; but certainly a greater *Sceptre-bearer* than the *Son of Jesse*, and far greater Conquests than he ever attained to, are intended in the Words before us; which therefore must be interpreted of *David's Lord*.<sup>(a)</sup>

<sup>a</sup> Vid *Pool.* in loc.



*De Christo exponunt pleriq; nostrorum. Objiciunt Judæi, quando Christus subegit terminos Moab? Resp. Hac in Spiritu, non literaliter intelligenda sunt.* Now as to this spiritual Way of Explaining several Passages in holy Writ, whether Historical, or Prophetical, I say briefly, that as I do not reject all the Expositions of this Kind that come in my way, so neither do I thoroughly acquiesce in them, because they seem to me, sometimes at least, to be little better than Evasions. I will take upon me therefore to affirm, *1st*, That the *Sceptre*, or *Sceptre-bearer* here spoken of, *Numb. xxiv. 17.* is ultimately, the *Son of Man*, whose Habit, Guise, and preparation for the War, see *Rev. xix. 11, 12, 13.* read also v. *17, 18, 19.* I affirm, *2dly*, That the Victory will be real, bloody on the Enemy's Part exceedingly, it will be *Literal*, and not *Spiritual*, the Day for this latter, the Conquest of the Spirit, together with the Forbearance of God, being now past and over. Again, *David's* was not, but this will be a total, and fundamental Overthrow. The *Corners* shall be smitten, that is, the *Whole* and the *All* of *Moab*, from the one side to the other, round about, as the House supplanted in the four Corners is utterly ruined, *Job i. 19.* I affirm, *3dly*, That by *Moab*, both here in this Text, as also

also in *Isa.* xi. 14. and xxv. 10. and *Zeph.* ii. 9. is meant *Moab* in Succession, the *Moab* that shall be in the latter Days. The mixed Breed, or the Successors to the *Land* and *Manners* of the *ancient Moabites*, whether they have in them any of the Blood of the old wicked Race, or not; for it is an usual thing with the old Prophets to characterize the Enemies of *God* and his *Christ*, under the Names of such Nations as were noted for being capital Enemies to the *Jews*, in or before their own Times; a sufficient Proof of which we have from the xith Chap. of *Isaiah*, where the Names of the old inveterate Adversaries, *Moab*, *Ammon*, *Edom*, and *the Philistines*, are brought into the Body of the Prophecy, and specified as coexisting with such Times of the *Messiah*, as must needs be long after their evacuation, confusion, and destruction by the *Babylonians*, *Persians*, and other more *modern Conquerors* since them. Note we further, that the *mystical Moab*, here Prophefied of, is not smitten in the Corners; nor the neighbouring Nations pointing to those Corners, troden down into the Dirt, in such remarkable manner, as shall be hereafter; because the *Children of Sheth*, who are joyned with them in the same Perdition, are not yet destroyed; which is my 3<sup>d</sup> and last Argument against this Prophecy's

cy's being yet fulfilled. In accounting for *the Children of Sheth*, who they should be, I find a Diversity of Explications among the Learned; they who think that *David* only is foretold, by *the Star* and *Sceptre* which should rise out of *Israel*, take *Sheth* to have been some great *Person* in that Country, or else some *Place*, some *chief Town* of great Note, the Inhabitants of which are here threatned to be destroyed; but these are mere Conjectures, which have no Foundation in History, saith Bishop *Patrick*. Cardinal *Cajetan's* Note is this: *Omnes filios Sheth. Quoniam à tempore Noe usque ad iudicium, ex solis filiis Seth constat mundus. Filii enim aliorum filiorum Adam perierunt in diluvio, & sola Stirps Seth servata est in Noe & Filiis.* According to this Opinion, the Meaning will be, that *our Saviour*, who is the *true Star* and *Sceptre*, will destroy all the Enemies of God's Church and People; this also he doth, partly of himself by his Word and Spirit, and spiritual Plagues, and partly, by his Ministers, viz those Princes whom he makes *nursing Fathers* to his Church, and Scourges to his Enemies. *Junius* and *Tremellius*, as quoted by the famous *Mr. Pool*, say thus: *Omnes filios Sheth, i. e. Eos qui ponè sunt. Filios podicis, vel sedis, innuit autem filios Moab ex incestu procreatos, intelligit Ammonitas,*



monitas, Midianitas, & Orientales ceteros, ad Euphratem usq; pertingentes. Hos Filios sedis vocat Bilham ratione situs sui, hæc enim dixit in Moabitide, quæ Israelitis Orientalis erat, Jud. xi. 18. Vultuque ad Israelitas converso, ideoq; pone eum erant Orientales populi. The Assembly Annotators Note is this [of *Sheth*] the Word may be rendered, *Those who are behind*, that is when *Balaam* turned his Face towards *Israel*, v. 1. The Eastern People were behind him, as the *Ammonites*, *Midianites*, &c. But if we take *Sheth* for a proper Name, as *Gen. iv. 25. viz.* for the third Son of *Adam*, *Abel* being slain, and the Posterity of *Cain* drowned; by *Seth* may be understood all the Race of *Adam*; but then the Word *destroy* belonging to the Wicked, must limit the Word *All*, only to *all the Ungodly* of the World, or to the World of the *ungodly*, especially of the *Edomites*, 1 Kings xi. 15. Bishop *Patrick* not liking any of these Expositions, and not caring to go alone by himself, turns into, what one may call an unoccupied, or uncommon Road, with *Castalio* (noted for taking too great a Liberty in his *Latin Version* of the Bible) *Lyranus*, *Abulensis*, and *Onkelos* a *Chaldee Paraphrast*, whose Words are; *He shall have Dominion over all the Sons of Men*, understand this of Christ, and translate the first Word, not *He shall*

shall destroy, but He shall rule over : So, saith Bishop Patrick, the Sense is very remarkable, it being a Prophecy that in the Times of the *Messiah* there shall be no longer such a Distinction as God was pleased to make between the Israelites and other Nations by peculiar Laws; but all Mankind, who are equally descended from *Seth*, shall be united under his Government; but I fear, that too much Liberty is taken here; to translate וְיִקְרָא by *dominabitur*, is surely to put a Wrong, or to force a new Signification upon the Word: for קִרְיָא coming from קִיר *Paries, murus sive urbs vallata*, signifies *destruere, diruere murum*, and therefore must be render'd by *vastabit, destruet*. So the Vulgar Latin, *προνομιέται* in the Septuagint, i. e. *prædabitur*; to offer my Opinion then upon the Whole, which I do, with all Submission to the Learned; I think that *Tremellius* hath given us the true and right Translation of the Words, which is, *destruet vel perdet omnes Filios podicis*; yet both he and *Junius* make but a Kind of insipid Sense of the Words, by giving them such a *Paraphrase* as eludes their Intention, and perverts the true meaning of them, whilst they explain *Filios podicis* by *Incolas qui à podice, vel tergo sunt*. (•) Et

• Hen. Kipping Coroll in Orac. Bileam.

destruet omnes illos qui pone sunt. Ad-  
 verbialiter exponit Tremellius, secutus  
 Rabbinum Hiskuni. Qui pone sunt, id est,  
 Ammonitas, Philistinos, Syros Euphratis  
 accolos. Omnes gentes illas à tergo Sitas  
 habebat Bileamus, tunc cum converso ad  
 castra Israelitarum ore vaticinia profere-  
 bat, ac Davidi Hebræorum Regi poten-  
 tissimo Subjectas fore prædicebat. We must  
 say then that the Translation, though  
 rightly given, is not rightly applied,  
 being lost and obscur'd in the Paraphrase.  
 The proper Signification of the Word פְּדִי  
 according to Buxtorf and Schindler is,  
*Podex nates clunis, sedes*; from whence  
 it is clear to my Apprehension, that  
 פְּדִי בְּנֵי שָׂחָא signifying, *omnes filios podicis*,  
 is, after the peculiar Diction, and Usage  
 of the Hebrew Tongue, put by way of  
 Scorn, Abhorrence, and Contempt, for  
*Filios veneris posticæ*, as other unclean  
 Persons are Styled *Children of Whoredoms*:  
*Draw near hither ye Sons of the Sorceress*,  
 Isa. lvii. 3. פְּדִי עֲנָה *Filii Auguratricis*,  
*vel veneficæ*, the Phrase is very Custe-  
 mary, and usual in the Jews Language,  
 who call every thing almost the Son of that  
 which it hath any special relation to, or near  
 Conjunction with, *Filius vocatur quicquid*  
*in alicujus sinu atq; complexu est*, (ut  
*Insula, Filia maris, et Sagitta, Filia*  
*Pharetræ*;) *vel quicquid ad aliud speciali*  
*modo refertur*; Instances of this Kind are  
 numerous



numerous, and frequent; thus 1 Sam. xx. 31. *Send and fetch him unto me, for he shall surely dye*; in the Heb: he is *בן המות* the Son of Death, *Judas* is the *Son of Perdition*. A Malefactor that is to be punished with whipping, or deserves to be beaten, Deut. xxv. 2. is called *Filius verberum*, *A Son of Stripes*, by the same Rule and Custom of speaking which hath obtained among them. Lawless, ungovernable Miscreants are called, *בני בליעל* Sons of *Belial*, Sons of Misrule. The two *Anointed ones*, Zach. iv. 14. are called *the Sons of oyl*; *Lucifer* is the *Son of the Morning*, Isa. xiv. 12. Sparks of Fire, are *Filii pruna* *בני קשף* Children of the live Coal, Job v. 7. for blow but a Coal and presently a Spark is begotten or born; and, to name but this one more, *Jonas's Gourd*, which came up in a Night, and perished in a Night, is therefore called, *The Son of a Night*: If in this Prophecy of *Balaam*, there be any Allusion to the proper Name, viz. *Seth*, it must be, because the Scripture hath foreseen, that there will be a *Sodom* and *Gomorrhah* in all Nations, even wherever the Sons of *Seth* have spread themselves; the Sin, at this Day, is but too rife in *Christendom*; it is abundance worse yet, in the *Eastern* and *Southern* Parts of *Asia*; it is found in *Africa*, in *America*, among the *Indians*, among

among the *Tartars*, in the *Torrid*, and in the *Frozen Zone*: for I remember me to have read of it in the History of the *Laplanders*, and their Manners. 'Tis true, God hath vowed the Destruction of every incorrigible and disobedient Sinner, whether he be of *Sodom*, or of *Rome*, within the Pale of the Church, or Aliens from the Kingdom of Heaven: All such will he destroy without Repentance or revocation of his Word; *for the Strength of Israel will not lie*; out of the City of the great King, *whose Eyelids try the Children of Men*, shall all Things, and all Persons *be removed that offend*; no *Liar*, no *Thief*, no *Murderer*, no *Whoremonger*, nothing that hateth, or is hateful, shall be found there; for if a Man encompassed with infirmities, if *David* could say, *Pf. ci. 7, 8. He that worketh Deceit, shall not dwell within my House: he that telleth Lies, shall not tarry in my Sight.*

*I will early destroy all the Wicked of the Land, that I may cut off all wicked Doers from the City of the Lord*; much more will *David's King* and God do so. However, that the Sin, and Sinners before mentioned, are particularly aimed at in the Text, I am still the more convinced, when I reconsider the Notation of the Word *קִרְיָא* which coming from *קִרְיָא Paries Urbs*, is critically speaking, to be render'd into the *Latin* by  
Ex-

*Expatriabit*, for those whom the Son of Man coming in the Clouds of Heaven, doth not kill with his Armies, or consume by a burning like to that at *Ta-berah*, Numb. xi. 3. He will *disfranchise*, turn loose, pull their Houses down upon them, or expel from their Habitations, and drive into the Desarts, they being as so many living Pests, not fit to bide within *walled Towns*, or Cities, by reason of the moral Contagion which they propagate, the Poyson which they spread. To be sure, they come not within the *Walls* of the *new Jerusalem*; for alas! nothing that *defileth* can enter there: *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh Abomination, or maketh a Lie: but they which are written in the Lambs Book of Life*, Rev. xxi. 27. *without are the Animalia Podicis, Dogs, Sorcerers, Whoremongers, Idolaters, the Fearful, the Unbelieving, the Abominable*, Rev. xxii. 15. and xxi. 8. Other Circumstances yet agreeing, and conspiring to confirm me in such my Conjecture of the Sons of *Sheth*; are, that *Sodom's* Punishment is prepared for them, even the same for Kind, only a greater Vengeance to be taken of them. They *shall be cast alive into the lake that burns with Fire and Brimstone, where the Beast and the false Prophet are, and shall*  
be.



*be tormented Day and Night, for ever and ever, Rev. xix. 20. and xx. 10. comp. Dan. vii. 11. The Person that shall judge them, is that mighty Lord into whose Hands the Sceptre of Israel is now delivered. Ps. cx. 1. Dan. ii. 44. and vii. 27. The Day for this great Appearance of the Son of Man in Judgment, is another convincing Circumstance; it will be when the Faith and Patience of the Saints, twice mentioned Rev. xiii. 10. and xiv. 12. is tried to the utmost, and can hold out no longer without a visible and immediate Relief from God. When the Wickedness of this World is increased so as to be grown-up unto Heaven, when Pride and Cruelty have gain'd their Acme, the faithful fail from among the Children of Men, and this Sin is committed in the Face of the Sun, there appearing no Magistrate to put to shame, they either wilfully conniving at the greatest Wickedness, or doing the same Things themselves. When the Earth is thus fully ripe for the Harvest, and even crieth out for the Angel to thrust his Sickle in and reap; then comes the Lord of Heaven and Earth to judge his People, and make a Separation between the Lambs and Goats of Slaughter, Zech. x. 3, 4, 5. Mine Anger was kindled against the Shepherds, and I punished the Goats: for the Lord of Hosts hath*

O

*visited*

*visited his Flock the House of Judah, and hath made them as his goodly Horse in the Battle.*

*Out of him came forth the Corner, out of him the Nail, out of him the Battle-bow, out of him every Oppressor together.*

*And they shall be as mighty Men, which tread down their Enemies in the Mire of the Streets in the Battle, and they shall fight because the Lord is with them, and the Riders on Horses shall be confounded. Then, at this Time also it is, that he will utterly destroy, and that with a very great Destruction, these Children of Sheth. — I will rain upon him, and upon his Bands, and upon the many People that are with him, an overflowing Rain with Hailstones, Fire and Brimstone, Ezek. xxxviii. 22. When his Wrath is kindled but a little more, He will set them as Admah and Zeboim, he will make them as Sodom and Gomorrah. Lastly, To these as yet future Events, and future Times, do those Cautions and Instructions of our Blessed Saviour perfectly well agree, Luk. xvii. 28, 29, 30, 31, 32. Likewise also as it was in the Days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded.*

*But the same Day that Lot went out of Sodom, [from among the Children of Sheth] it rained Fire and Brimstone from Heaven, and destroyed them all.*

*Even*

*Even thus shall it be in the Day when he Son of Man is revealed.*

*In that Day, he which shall be upon the House-top, and his Staff in the House, let him not come down to take it away: and he that is in the Field, let him likewise not return back.*

*Remember Lot's Wife.*

*The Jews at this Day, are a Trading, Trafficking sort of People, scattered every-where almost, into the four Winds of Heaven; being found over all the East, and in the remotest parts of China. The whole Generation of them are now become Wanderers by Profession, and at the same Time, are in most, if not all Places, incapable of either Lands or Offices, which might engage them to make any Part of the World their Home; hence is their Subsistence mostly by Usury, and Brokage; (a few of them studying Physick) in short, they are, themselves, turn'd Canaanites, i. e. Merchants and Traders among the Children of Sheth. And now observe, when the Lord had purposed within himself, to destroy those four Cities, for giving themselves over to Fornication, and going after strange Flesh, Jude 7. yet would he not put the Thing in Execution, until he had first acquainted his Friend and Servant Abraham therewith, Gen. xviii. 17, 18. And the Lord said, Shall I hide*  
*O 2 from*



from Abraham that Thing which I do? Seeing that Abraham shall surely become a great and mighty Nation, and all the Nations of the Earth shall be blessed in him. For I know him, that he will command his Children, and his Household after him, &c. Now being a God keeping Covenant, and shewing Mercy to a Thousand Generations, what he did to Abraham, He will assuredly do to Abraham's Seed; that is, acquaint them with his Purpose, call them out of Babylon, warn them out of Sodom, before the Angel of his Execution comes; here now is true Wisdom, let not the worldly-minded, merchandizing Jew, nor covetous Christian neither, when this is done, and the Watch-word once given, stay behind, it being dangerous to linger in the Places that are under God's Anathema; let them not by any means go back to look after their Effects, nor once try to save Goods, Wares, Household-stuff, or any of their most precious Merchandize out of the Fire of Sodom, lest they themselves perish in the Flames. Behold these are the critical Days, and this the very Season for that Solemn Caveat of our Saviour's to take Place, Remember Lot's Wife.



A  
SUPPLEMENT  
TO  
*Stricturæ Lucis.*

PART. III.

Of the Mark set upon the Fore-head  
of God's selected and sealed Ones.



*AND the Lord said unto him, Go  
through the midst of the City,  
through the midst of Jeru-  
salem, and set a Mark upon  
the Foreheads of the Men that  
Sigh, and that cry for all the Abomina-  
tions that be done in the midst thereof,  
Ezek. ix. 4. comp. Rev. vii. 3. and ix. 4.*

God Almighty had his sealed Ones in  
*Elijah's Time*, seven Thousand left him,  
*1 Kings xix. 18.* a greater Number than  
this, in *Ezekiel's Time*, and so doubt-  
less

less he hath now, and in the Generations yet to come will have his reserved Ones; wherefore of this, no less than of some others, it is true to affirm, that *the Vision is yet for many Days, for an appointed Time, but that at the End, it shall speak, and not lie.* For the Words of the Prophets, as is well known, have commonly an immediate respect to something which was then doing, or shortly to be done, besides that Sense which the Holy Ghost directed them to signify in the latter Days; it is so here, *obsignant futura, Ezekiel prophetat in spiritu. Set a Mark upon the Fore-heads of the Men that Sigh, &c. Signa Thau super frontes virorum gementium. Vulg. Lat.* Towards a right understanding of which Mark, together with the Mystery therein contained, I lay down this Proposition as a probable Ground of Explication, to wit, that in the new Creation, all Things are perfected by Suffering: *Ought not Christ to suffer these Things;* said he himself to the two Travellers, as he went in Company with them to *Emmaus*. They, it seems, were greatly offended at the *Cross* of *Christ*, sad at the very Heart to think, that he who saved others, could not save himself; and that he who was called *King of the Jews*, and counted to be the *Son of God*, should die by wicked Hands: But his *Answer* to them is,



is, *Luk. xxiv. 26.* Ought not Christ to have suffered these Things, and to enter into his Glory? Yes, certainly, it became him, for whom are all Things, and by whom are all Things, in bringing many Sons unto Glory, to make the Captain of their Salvation Perfect through Sufferings, *Heb. ii. 10.* And being thus made perfect, he became the Author of eternal Salvation unto all that obey him, *Heb. v. 9.* For in that he himself hath suffered, being tempted, he is able to succour them that are tempted, *Heb. ii. 18.*

There is a Predestination unto Suffering, *Rom. viii. 29.* and that real, whether it be the inward or outward Mortification: whatever the World may think of it, in the great Case of Salvation, a Conformity of the Members unto their spiritual Head in Sufferings, is thought necessary by God Almighty, and this, antecedent to Glory. The *Beatitudes*, if you mark it well, are all of them promised to passive Graces. *Matt. v. 3, 4, 5, 6, &c.* These are they which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb, *Rev. vii. 14.* And I will bring the third part thro' the Fire, and will refine them as Silver is refined, and will try them as Gold is tried: they shall call on my Name, and I will hear them: I will say, it is my People, and they

O 4

*they shall say, the Lord is my God, Zech. xiii. 9. so Mal. iii. 2, 3, 4. — He is like a Refiners Fire, and like Fullers Sope, And he shall sit as a refiner and purifier of Silver: and he shall purify the Sons of Levi, and purge them as Gold and Silver, that they may offer unto the Lord an Offering in Righteousness.*

*Then shall the Offering of Judah and Jerusalem be pleasant unto the Lord as in the Days of old, and as in former Years.*

וְהָיָה טָוֹט Et signato, vel signabis Tau.

Upon the foregoing Considerations, I conclude with some Assurance, that this *Tau*, (τ being the first Letter in τ Integer, Perfectus) is the Mark of them that are perfected by Humility, Patience, godly Perseverance, and by a Conformity, one way or other, to the Sufferings of Jesus; it is written, *Luk. vi. 40. The Disciple is not above his Master: but every one that is perfect shall be as his Master*, in the Margin, *shall be perfected as his Master.* Κατηρισμένος δὲ πᾶς ἕσται ὡς ὁ διδάσκαλος αὐτοῦ. Every one, every Disciple, shall be so perfected as his Master was, in the very same Way, .i. e. say I, by Patience, Suffering, Self-denial; of this passive Perfection it is, that Solomon speaks, *Prov. ii. 21. For the Upright shall dwell in the Land, and the Perfect shall remain in it.* Simples, according to the Vulgar Lat: in the Hebrew it is, the

the *Signati Tau.* i. e. *תמימים* *perfecti*,  
*integri remanebunt in ea.* So, *Pf. cxix. v.*  
*1. Beati perfecti,* *אשרי תמימים* which is fully  
 Consonant, and agreeable to what we  
 find in that memorable Psalm, affording  
 the most precious Promises to the same  
 sort of Men, *Pf. xxxvii. 11, 18, 19. But*  
*the Meek shall inherit the Earth: and*  
*shall delight themselves in the Abundance*  
*of Peace.*

The Lord knoweth the Ways of the  
 Upright, *perfectorum dies*, in the Hebrew.  
*תמימים* and their Inheritance shall be  
 for ever, v. 18.

The righteous *צדיקים* shall inherit the  
 Land, and dwell therein for ever, v. 29.

The Hebrew Word *עניים* coming from  
*ענה* *afflictus fuit, humiliatus, Oppressus*  
*fuit Servitutis jugo, aut Tyrannide,* is  
 render'd, as we may here note, *humiles*  
*sive mansueti*, v. 11. The Word *תמימים*  
 v. 18. is translated by *perfecti, immacu-*  
*lari, Vulg. Lat:* and *צדיקים* in v. 29. is  
*justi*, put all which together, and it  
 affordeth us this Instruction, the perfected  
 by Sufferings, the tried in the Furnace  
 of Affliction, and *Lastly*, the Justified by  
 Christ's precious Blood alone, and his  
 Righteousness imputed unto them: (which  
 will be the very Case of the *Jews*, in  
 the latter Days) These, I say, are the  
 marked with *Tau*, and who therefore shall  
 inherit



*inherit the Earth; and delight themselves in the Abundance of Peace.*

Of this Character, so perfective of the Saints, doth St. James put both the Jewish Converts, and, probably, others his unbelieving Kinsmen, (for the Epistle is General, and written to the Jews dispersed throughout the World) he putteth them in Remembrance, I say, of this so very signal Character and Mark, preferring it, as it were, and recommending it to them above all things else, James i. 1, 2, 3, 4, &c. James a Servant of God, and of the Lord Jesus Christ, to the twelve Tribes which are scattered Abroad greeting: My Brethren, count it all Joy, when ye fall into divers Temptations.

Knowing this, that the Trying of your faith worketh Patience.

But let Patience have her perfect Work, that ye may be Perfect and Entire, wanting nothing.

Which Counsel of his he enforceth, v. 12. Saying, Blessed is the Man that endureth Temptation: for when he is tried, he shall receive the Crown of Life which he hath promised to them that love him. So cap. v. ver. vii. Be patient therefore, Brethren, unto the Coming of the Lord, behold the Husband-man waiteth for the precious Fruits of the Earth, and hath  
long

*long Patience for it, until he receive the early and latter Rain.*

And again, v. 10, 11. *Take, my Brethren, the Prophets, who have spoken in the Name of the Lord, for an Example of suffering Affliction, and of Patience. Behold, we count them happy which endure. Ye have heard of the Patience of Job, and have seen the End of the Lord; that the Lord is very pitiful, and of tender Mercy.*

N. B. (f) It is observed by Grotius, and Dr. Hammond, that some Part of this *Epistle* seems to be directed not only to Believers, but even to the *unbelieving Jews*, especially the six first Verses of the fifth Chapter, where he saith, *Ye have killed the Just, and he doth not resist you*: which cannot well agree to the *converted Jews*; yea, the whole third and fourth Chapters may be equally directed to both, the Name of Brethren suiting to both, when used by a *Jew* writing to them, *Rom. ix. 2.*

It is not therefore without a Mystery, that the Apostle here should address himself in such a Manner as he doth, to the *Jews* universally, and in general, even to that People, who in their revolting, or unbelieving Posterity, were to be worse

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<sup>f</sup> Dr. Whisby's Pref. to Ep. of St. Jam.

distressed than ever, more ventilated, Ezek. xii. 14, 15. more scattered among the Nations, and were to wait a vast while longer for deliverance than either they, or we Christians could at first imagine.

As *Anti-christ* is set forth by the *Apostle*, 2 *Thess.* ii. 3. Under the Name and Character of *Man of Sin*, taking *Man* for *nomen multitudinis*; so is the *Jewish Church* most pathetically represented to us in *Jeremiah's Lamentations*, by a *Man of Affliction*, Chap. iii. v. 1, 2, 3, 6, 8, 11, 12, 13, 16, 17, 42, &c.

*I am the Man that hath seen Affliction by the Rod of his Wrath.*

*He hath led me, and brought me into Darknes, but not into Light.*

*Surely against me is he turned, he turneth his Hand against me all the Day. He hath set me in dark Places, as they that be dead of old.*

*Also when I cry and shout, he shutteth out my Prayer.*

*He hath turned aside my Ways, and pulled me in Pieces: he hath made me desolate. He hath filled me with Bitterness, he hath made me drunken with Wormwood.*

*He hath also broken my Teeth with Gravel-stones, he hath covered me with Ashes.*

*And thou hast removed my Soul far  
So from Peace, I forget Prosperity. And*



*And I said, my Strength and my Hope  
is perished from the Lord.*

*We have transgressed and rebelled,  
thou hast not pardoned.*

*Thou hast covered with Anger, and  
persecuted us: thou hast slain, thou hast  
not pitied.*

*Thou hast covered thy self with a Cloud,  
that our Prayers should not pass through.*

*All our Enemies have opened their  
Mouth against us.*

*Fear and a Snare is come upon us, De-  
solation and Destruction.*

Whofo shall read over the whole  
Composure; these Verses, and the rest  
of our Prophet's mournful Strains, read  
them, I mean with a tenderness of Com-  
passion, and a Piety of Affections suitable  
to the Case, wherein is seen, the most  
strange Antitheses of Prosperity and Ad-  
versity, the Rise, and then the Fall, the  
Exaltation, and then the Precipitation  
of a mighty People from their *Heaven*;  
such serious Contemplator will, (if I  
mistake not) of a surety say, that *Israel*  
is now become such a *Man of Affliction*,  
as is in very deed the *Antitype to Job*;  
the which appeareth very plainly by a  
Similitude of Accidents, a Correspondency  
of Cases, and such a wonderful Change  
from Condition to Condition, as is most  
remarkable on both sides. *Job* was an  
Object

Object of Scorn, and a Man of Sorrows, for a Time at least, among all his Neighbours ; whether more miserable or contemptible, is hard to say, hated and maligned by *Satan*, sorely tempted by his Wife to cast off, yea, to curse and blaspheme the God of his Salvation ; yet so strengthened from above, so fortified through Grace, as to retain his Integrity to the last : In the former Part of his Life, he was honourable, and happy, *when the Almighty was yet with him, when his Children were about him, c. xxix. 5.* then plunged suddenly into a Depth of Wo, and loaded with a Weight of Afflictions, so many, and so great, as scarcely to be able to subsist under them ; censured by his Friends for an Hypocrite ; and thus, through their mistake of his true Case, deprived of those Words of Consolation, which are wont to be a Refreshment to the Weary ; add we may to this the Reproach that he suffered from Men of abject Fortunes, their Sons, or their Servants, *Job xxx. 1. But now they that are younger than I, have me in Derision, whose Fathers I would have disdained to have set with the Dogs of my Flock ;* just so it fareth with the *Jews* of this, and of preceeding Generations ; they are, many of them, spoiled and poor as *Job*, bereaved of all their former glorious Privileges, and reduced to a precarious, mean Condition

Condition among the Gentiles. *The Stranger is got up above them very high, and they are come down very low, being despised, evil-intreated, and oppressed all the Day long, by the Sons of Sheth, Mahometans, Heathens, Idolaters, and truly as for any great help from the Christian Churches, much so comforted, and reliev'd by them, as Job was by his three Friends; but if the Parallel should here break off, and did not hold on further still, the Jew were no true Antitype to Job; wherefore the brightest Scene, the most joyful Part, the wondrous mighty Turn of all, is yet behind, God's People, the marked ones especially, may, with a good Degree of Affiance and Truth say to him, who is the Searcher of all Hearts, All this is come upon us; yet have we not forgotten Thee, neither have we dealt falsely in thy Covenant.*

*Our Heart is not turned back, neither have our Steps declined from thy Way. Though thou hast sore broken us in the Place of Dragons, and covered us with the Shadow of Death.*

*If we have forgotten the Name of our God; or stretched out our Hands to a strange God: Shall not God search this out? For he knoweth the Secrets of the Heart.*

*Yea, for thy sake are we killed all the Day long; we are counted as Sheep for the Slaughter.*

*Awake,*



*Awake, why sleepest thou, O Lord? arise, cast us not off for ever.*

*Wherefore hidest thou thy Face? and forgettest our Affliction and our Oppression? Arise for our help, and redeem us for thy Mercies Sake, Ps. xliv. 17, 18, 19, 20, &c. with the like, or even a greater Passion than this of the Psalmist, doth Isaiab express himself, and not in vain, For shall not God avenge his own Elect which cry Day and Night unto him, though he bear long with them?*

*I tell you that he will avenge them speedily, — Luk. xviii. 7, 8. The Zealous Prophet's Words are these, Isa. lxii. 1, 2, 3. For Zion's sake will I not hold my Peace, and for Jerusalem's sake I will not rest, until the Righteousness thereof go forth as brightness, and the Salvation thereof as a Lamp that burneth. And the Gentiles shall see thy Righteousness, and all Kings thy Glory: and thou shalt be called by a new Name, which the Mouth of the Lord shall name.*

*Thou shalt also be a Crown of Glory in the Hand of the Lord, and a Royal Diadem in the Hand of thy God.*

*Thus shall it be in the End with his beloved People, their rest shall be glorious, Isa. xi. 10. double Riches, double Honours, doubled Prosperity and Peace; thus much at least, I can see prophesied to them, in their Type, for, observe it,*

*Job* was first famous for the Afflictions with which God exercised and tried him to the utmost. 2dly, More famous for his Patience and Constancy under those Afflictions and Trials. 3dly, Most famous for his wonderful and unexpected Deliverance out of them, being after his Restoration, filled full with the Blessings of this Life. *The Lord knoweth them that are his*; in my Meaning, them that are Marked with the  $\tau$  *Tau*, a Matter, not obscurely hinted at by *Job* himself, who saith cap. viii. 20. *Behold, God will not cast away a perfect Man.* Heb.  $\text{לֹא יִשְׁלֹךְ אֱלֹהִים אֶת הַתָּמִים$  non projiciet *Simplicem*, so the *Vulg. Latin*, but more agreeable to the *Hebrew* is, non respuet, non aspernabitur integrum sive perfectum. How harmonious, and how consonant is this with what the *Royal Prophet* hath foretold concerning the very same thing? *Pf.* xxxvii. 37, 38. *Mark the perfect Man, and behold the Upright, for the End of that Man is Peace. But the Transgressors shall be destroyed together, the End of the Wicked shall be cut off.*

*Mark the Perfect, &c.* Hebr.  $\text{שָׁמַר תָּמִים$  custodi integrum, where see the Note of Perfection *Tau*. That *Job* was a Type of the Suffering *Jewish Church*, I prove further by this Argument, that they have both of them the same Mark, viz.  $\tau$  for  
P which

which turn to that notable Cap. and Verse xxxi. 35. *Behold my Sign is, that the Almighty will answer me.* More at large thus: O that one would hear me now what I have to say, and give me leave to speak for my self, at present I am not allowed by my Friends as a proper Witness in my own Cause, nor credited as to what I aver concerning my Integrity; but, Behold, *The Answer of God* will one Day speak for me, it will clear up all, and be a Sign beyond all other Signs whatever, of my Innocency and Uprightness before him; the *Book*, moreover, that *He, God*, my seeming *Adversary*, shall cause to be written of my Manners, Actions, Sufferings, Pleadings with the Impeachers of my Integrity, shall hereafter be a convincing Token of my Righteousness, and bear a Divine Testimony of me to all succeeding Generations. Thus explain'd, it is in the Quality of a Prediction; now that *Job* should be among the *Prophets*, those other Words of his do sufficiently prove, cap. xix. 25, 26, 27. *I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth.* And though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God.

Whom



*Whom I shall see for my self, and mine Eyes shall behold, and not another, tho' my Reins be consumed within me.*

Paraphras'd by Bishop Patrick thus:  
 ' For my hope, which was as dead as my  
 ' self, (XVII. 13, 15. XIX. 10.) begins  
 ' to revive, because, though I seem for  
 ' the present to be forsaken of God, yet  
 ' I know that he can hereafter deliver  
 ' me out of this miserable Condition,  
 ' since he lives for ever; and will, I  
 ' doubt not, at last appear Victorious  
 ' over all the Enemies which now  
 ' oppress me.

' 26. And though the Worms which  
 ' have eaten my Skin, should proceed  
 ' to consume the rest of this wretched  
 ' Body, yet I feel my Soul inspired with  
 ' a comfortable Belief, that before I  
 ' die, I shall see my self restored, by the  
 ' Mercy of God, to a happy Estate.

' 27. He will not let me lie always  
 ' under these Reproaches; but I begin to  
 ' assure my self, that with these very  
 ' Eyes I shall see him vindicate my Inno-  
 ' cence, not only others, but I my self  
 ' shall live to see it; and I even faint  
 ' away with vehement desire to behold  
 ' that happy Day.

Our very worthy and learned Tran-  
 slators of the *Hebrew* Text into *English*,  
 have render'd the Place thus: *Behold,*  
*my desire is that the Almighty would*

*answer me* ; yet certainly, the Word *ו*  
 in the *Text*, should seem to be derived  
 more directly and naturally from *ו*  
*signare, designare*, than from *ו* *desidera-*  
*vit* ; for if deduced from this latter *Root*,  
 we must say that, *ו* is put for *ו* or  
*ו* and then the *s* being absorpt, or  
 cast away, we must have recourse to a  
*Grammatical Figure*, called *Syncope*, to  
 settle the matter, or else own that there  
 is here some *anomalia*, an irregularity of  
 the *Hebrew Noun* ; however it be, this  
 latter Sense or Signification of the Word  
 doth not wholly obstruct our *Design*,  
 or Defeat our intended *Explication* ;  
 because *ו* is still the *Mark* of the  
*Elected, Sealed, and beloved Ones*, foras-  
 much as it may be said of *Patience* and  
 of *Love*, of the one and of the other of  
 them, that they do in their several Way  
 and Manner *perfect* the good *Christian* ;  
 we may likewise acknowledge thus much  
 that the Word, *ו* taken in this last  
 Sense, *viz.* for *Desiderium, Amor*, or the  
 like, is a proper *Mark* or *Sign* to be set  
 upon the *Forehead* of God's *Servant*.  
 The *Jewish Church*, we know, is intro-  
 duced by the *Prophet*, as saying, *With*  
*my Soul have I desired thee in the Night,*  
*yea, with my Spirit within me, will I*  
*seek thee early,* — Isa. xxvi. 9. if *Jesus*  
*Christ* be the desire of *Nations, Deside-*  
*ratus cunctis Gentibus*, Hagg. ii. 7. he  
 is

is much more, *Sponse Desiderium*, the Vehemency of which Desire, and Impatience of which Love, is exquisitely described in that *Divine Pastoral* of Solomon's, called *the Song of Songs*. *Thy Love is better than Wine, Because of the Savour of thy good Ointments, thy Name is as Ointment poured forth, therefore do the Virgins love thee.*

*Draw me, we will run after thee, the King hath brought me into his Chambers, we will be glad, and rejoyce in thee.*

*Tell me, O thou whom my Soul loveth, where thou feedest, where thou makest thy Flock to rest at Noon, Cant. i. 2, 3, 7.*

*A bundle of Myrrh is my well-beloved unto me; he shall lie all Night betwixt my Breasts, v. 13.*

*I sleep, but my Heart waketh: it is the Voice of my beloved that knocketh, saying, Open to me, my Sister, my Love, my Dove, my Undeiled: for my Head is filled with Dew, and my Locks with the Drops of the Night.*

*I opened to my beloved, but my beloved had withdrawn himself, and was gone. My Soul failed when he spake, cap. v. 2, 6. Stay me with Flagons, comfort me with Apples; for I am Sick of Love, cap. ii. 5. The Voice of my Beloved! behold, he cometh leaping upon the Mountains, skipping upon the Hills, v. 8.*



*My Beloved spake, and said unto me,  
Rise up my Love, my fair One, and come  
away.*

*For lo, the Winter is past, the Rain is  
over and gone, v. 10, 11.*

*The Flowers appear on the Earth, the  
Time of the Singing of Birds is come, and  
the Voice of the Turtle is heard in the  
Land, v. 12.*

*The Fig-tree putteth forth her green  
Figs, and the Vine with her tender Grape  
give a good smell; Comp. with Matt. xxiv.  
32. and with Luk. xxi. 29, 30. for they  
allude to the same thing: Set me as a Seal  
upon thine Heart, as a Seal upon thine Arm,  
saith the Spouse to Christ, for love is strong  
as Death, jealousy is cruel as the Grave:  
the Coals thereof are Coals of Fire, which  
hath a most vehement Flame.*

*Many Waters cannot quench love, nor the  
Floods drown it. — Peruse the Carmen  
Amatorium throughout, and you will  
find much more.*

*They also may well pass for the mark-  
ed, or sealed ones, of whom it is recorded,  
that out of a fervent Faith, and holy  
Expectation of the Promise, they feared  
the Lord, and encouraged one another;  
Mal. iii. 16, 17, 18. Then they that  
feared the Lord spake often one to another,  
and the Lord hearkened, and heard it, and  
a Book of Remembrance was written before  
him,*

him, for them that feared the Lord, and for them that thought upon his Name.

And they shall be mine, saith the Lord of Hosts, in that Day when I make up my Jewels, and I will spare them as a Man spareth his own Son that serveth him.

Then shall ye return and discern between the Righteous and the Wicked, between him that feareth God, and him that feareth him not.

But still, impartially speaking, there is the best Sense, and perhaps the greatest *Emphasis* in the Word *Signum*; for so render'd, it is *Prophetical*, and again, it hath somewhat of more force in it, for *Job* to say to his Friends, You censure me indeed, you condemn me with one consent, but the decisive *Token* between us, my *Sign* is God's *Answer*; which answer of his, did both effectually demonstrate *Job's* *Righteousness*, and at the same Time convince his censorious *Friends* of their Error and Mistake. So likewise with respects to the *Jews*, it is a notable Truth, and hath in it something well worthy of our Consideration, viz. that their sign to the Nations, is *God's Answer*; which in the most Signal manner will do all this. First, on his Part, it will shew the unchangeableness of his Love, and the immutability of his Goodness, that

those whom he once loved, he loved unto the End, John xiii. 1. It will shew, 2dly, his Faithfulness, forasmuch as the Answer of God is a thing promised by him who cannot lie, Ps. l. 15. *Call upon me in the Day of Trouble, I will deliver thee, and thou shalt glorify me.*

*Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my Name. He shall call upon me, and I will answer him. I will be with him in Trouble, I will deliver him, and honour him.*

*With long Life will I satisfy him, and shew him my Salvation,* Ps. xci. 14, 15, 16.

No less positive and express is that Evangelical Prophet *Isaiah*; cap. lxxv. 24. where one cannot but observe the preventing Grace of God; for he, having promised a favourable Hearing to his People, is before-hand with them: *And it shall come to pass, that before they call I will answer, and whiles they are yet speaking, I will hear*; in reliance upon which gracious Words, every one of the Scaled, may with holy *David* say for himself; *In the Day of my Trouble, will I call upon thee: for thou wilt answer me,* Ps. lxxxvi. 7.

Hitherto may be referred all those very many Places of *Scripture* which speak of the Lord's Coming to judge his People,



People, *Pf. i. 6.* The Heavens shall declare his Righteousness: for God is judge himself. Then will the Lord be jealous for his Land, and pity his People.

Yea, the Lord will answer, and say unto his People, Behold, I will send you Corn, and Wine, and Oyl, and ye shall be satisfied therewith; and I will no more make you a Reproach among the Heathen, *Joel ii. 18, 19.* O let the Nations be glad, and shout for joy: for thou shalt judge the People righteously, and govern the Nations upon Earth, *Pf. lxxvii. 4.* Psalm lxxii. throughout. Let the Heavens rejoice, and let the Earth be glad, let the Sea roar, and the Fulness thereof. Let the Field be joyful, and all that is therein: then shall all the Trees of the Wood rejoyce before the Lord; for he cometh, for he cometh to judge the Earth: he shall judge the World with Righteousness, and the People with his Truth, *Pf. xcvi. 11, 12, 13.* With righteousness shall he judge the Poor, and reprove with Equity, for the Meek of the Earth: and he shall smite the Earth with the Rod of his Mouth, and with the Breath of his Lips shall he slay the Wicked, *Isa. xi. 4.*

For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us, *Isa. xxxiii. 22.*

And he shall judge among many People, and rebuke strong Nations afar off, and they

*they shall beat their Swords into Ploughshares, &c. Mic. iv. 3.* I mention these, because such Judgment as this, done openly in the Sight of the World, not privately, and in some particular Places only, but publickly, doth, by way of Vindication, answer for God, first, to the Atheists, Infidels, of all Ages, who either object against, or deny a Divine Providence; such Judgment doth, 2dly, answer for him to his own People, who may have thought him, one while, to be inexorable, and irreconcilable; another while, and under another Temptation, judg'd him to be altogether forgetful of, or unconcerned for them, as one that were in a Slumber, in a Sleep, in a Stun: hence is it, that we meet with these and the like Speeches and Expostulations, *Will the Lord cast off for ever? and will he be favourable no more? is his Mercy clean gone for ever? doth his Promise fail for evermore.*

*Hath God forgotten to be gracious? hath he in Anger shut up his tender Mercies? And I said, This is my Infirmity, Ps. lxxvii. 7, 8, 9, 10.*

*Thou, O Lord, remainest for ever: thy Throne from Generation to Generation.*

*Wherefore dost thou forget us for ever, and forsake us so long Time?*

*Turn thou us to thee, O Lord, and we shall be turned; renew our Days as of old.*

old. But thou hast utterly rejected us;  
Thou art very wrath against us. Lamen.

v. 19, 20. *O Lord, why hast thou made us to err  
from thy Ways? and hardened our Heart  
from thy fear?*

Look down from Heaven, and behold  
from the Habitation of thy Holiness, and  
of thy Glory, where is thy Zeal, and thy  
Strength, the Sounding of thy Bowels, and  
of thy Mercies towards me; are they  
restrained?

Doubtless thou art our Father, — Isa.  
lxiii. 17, 15, 16.

O the Hope of Israel, the Saviour there-  
of in Time of Trouble, why shouldest thou  
be as a Stranger in the Land? — Why  
shouldest thou be as a Man astounded, as a  
mighty Man that cannot save? yet thou,  
O Lord, art in the midst of us, and thy  
Name is called upon us, leave us not, Jer.  
xiv. 8, 9.

— Put on Strength, O Arm of the Lord,  
awake as in the ancient Days, in the Ge-  
nerations of old, — Isa. li. 9.

Wherefore, Lastly, this publick Ap-  
pearance of the Lord from Heaven, bring-  
ing a mighty Destruction upon all the  
Workers of Iniquity; and on the other  
Hand, working as strange a Salvation  
for his chosen Ones. This, I say, will be  
his People's Answer, and that a very nota-  
ble one, to all Enemies and Objectors  
what-



whatsoever. *The Jews* at this Day, are in the Estimation, and Account of the Nations whither they are driven, *Reprobates* and *Cast-aways*; they are looked upon as a People abandoned and forsaken of their God, *Reprobate Silver* shall Men call them, because the Lord hath rejected them, Jer. vi. 30. hence is it that they are despised, injured, and frequently insulted over by those among whom they Sojourn. This did *Moses the Man of God*, in Spirit foretel of them, when he spake beforehand of their most afflicted Condition, together with their happy Issue and Deliverance out of it, Deut. xxvi. Deut. xxviii. Deut. lxxxii. *Holy is the Lord in all his Ways, and righteous in all his Works.* They without, yea, against Reason, did esteem, did pronounce their Saviour a Malefactor, and then reported him to be stricken, smitten of God, and afflicted; and now behold with the greatest Reason, do Men judge the like by them, that they are indeed stricken, smitten of God, and accursed. Thus the measure wherewith they meted to others, is injustice measured out unto themselves, they hid as it were their Faces from their own Jesus, when he came to visit them in great Humility; and now that the same thing is done of God to them again, they are offended, and complain, *Isa. lxi. 15. Ps. lxxxix.*

lxxxix. 46, 49. *How long, Lord, wilt thou hide thy self, for ever? Shall thy Wrath burn like fire.*

Lord, where are thy former Loving-kindnesses, which thou swarest unto David in thy Truth? As their Case now stands, they may well cry out with the Prophet, and say, *Verily, thou art a God that hidest thy self, O God of Israel the Saviour;* yet because he is so, their Saviour, God, and not Man, because too the Blood of Jesus speaketh Peace, therefore the Sons of Jacob are not consumed, and therefore at this Day, it is yet said unto them, and to their Children, *Let Israel hope in the Lord: for with the Lord there is Mercy, and with him is plenteous Redemption.*

And he shall redeem Israel from all his Iniquities, Ps. cxxx. 7, 8.

The Tau  $\tau$  i. e. Mark of Mercy, not of Judgment to Destruction, is upon them, and he hath promised, saying, *Thou shalt no more be termed Forsaken; neither shall thy Land any more be termed Desolate: but thou shalt be called Hephzibah, and thy Land Beulah: for the Lord delighteth in thee, and thy Land shall be married.*

Behold the Lord hath proclaimed unto the End of the World, say ye to the Daughter of Sion, Behold, Thy Salvation cometh; behold, his Reward is with him, and his Work before him.

And

*And they shall call them the holy People, the Redeemed of the Lord: and thou shalt be called, Sought out, a City not forsaken, Isa. lxi. 4, 11, 12.*

*Job's Friends, Eliphaz, Bildad, and Zophar, argue several Ways, against that most afflicted, yet upright Person; some imputing those strange Calamities of his to one Thing, some to another, each of them giving his Opinion, and laying down his Reasons in the Case; which Arguments of theirs, the almost impatient Job endeavours to refute; but certainly the in the best sign of his Innocence and Integrity, was God's Answer. Even so it is with the Antitype to Job, according to the Report that Historians and Travellers give of them, The Turks are very ready, and forward upon all Occasions, to argue for their Prophet and themselves, that theirs is the true Religion, and that they are approved of God; as to them at least, seems plain from the worldly Felicity, the Successes, Victories, and outward Prosperity which they have for many Years enjoyed, and do enjoy. This is their Topick; but God's Answer of Peace at the last to his penitent, and returning People, will be the decisive, determining, and conclusive Sign, whether to the Beast, or to the Whore, to spiritual Egypt, or to Mystery Babylon, who with equal Pride and Security, may at that*  
 Time



Time say within Herself, *I sit a Queen, and am no Widow*; like that rejectaneous and Forlorn Wight the Jew, and shall see no Sorrow. But, therefore shall her Plagues come in one Day, Death, and Mourning, and Famine; and she shall be utterly burnt with Fire, for strong is the Lord God who judgeth her, Rev. xviii. 8.

To conclude this Head, *David* is certainly the most lively Pattern and Example that can be set before God's People, whether for Imitation or Consolation, in their present State, with that sweet Psalmist of *Israel* they may complain, Ps. CXIX.

*Princes did sit and speak against me: but thy Servant did meditate in thy Statutes, v. 23. Princes have persecuted me without a Cause: but my Heart standeth in awe of thy Word, v. 161.*

*The proud have forged a Lie against me: but I will keep thy Precepts with my whole Heart, v. 69.*

*Their Heart is as fat as Grease, but I delight in thy Law, v. 70.*

*Many are my Persecutors, and mine Enemies: yet do I not decline from thy Testimonies, v. 157.*

*The Bands of the Wicked have robbed me: but I have not forgotten thy Law, v. 61.*

*They draw nigh that follow after mischief, they are far from thy Law, v. 150.*

*The*

The wicked have laid a Snare for me,  
yet I erred not from thy Precepts, v. 110.

The proud have digged Pits for me,  
which are not after thy Law, v. 85.

I am afflicted very much: quicken me,  
O Lord, according unto thy Word, v. 107.

I am small and despised: yet do I not  
forget thy Precepts, v. 141.

Trouble and Anguish have taken hold  
on me: yet thy Commandments are my  
Delights, v. 143.

My Soul fainteth for thy Salvation: I  
hope in thy Word.

Mine Eyes fail for thy Word, saying,  
When wilt thou comfort me?

For I am become like a Bottle in the  
Smoke: yet do I not forget thy Statutes.

How many are the Days of thy Servant?  
when wilt thou execute Judgment on them  
that persecute me? v. 81, 2, 3, 4.

All thy Commandments are faithful:  
they persecute me wrongfully, help thou me,  
v. 86.

They had almost consumed me upon  
Earth: but I forsook not thy Precepts.  
Unless thy Law had been my Delight,  
I should then have perished in mine Af-  
fliction, v. 87, 92.

With that faithful Servant of God they  
may encourage themselves.

Thou art good, and doest good; teach me  
thy Statutes, v. 68.

*I will praise thee with uprightness of Heart, when I shall have learned thy righteous Judgments, v. 7.*

*Thou art near, O Lord: and all thy Commandments are truth, v. 151.*

*Thou hast rebuked the Proud that are cursed, which do err from thy Commandments, v. 21.*

*Remove from me Reproach and Contempt, for I have kept thy Testimonies, v. 22.*

*Behold, I have longed after thy Precepts: quicken me in thy Righteousness, v. 40.*

*I am thine, save me: for I have sought thy Precepts, v. 94.*

*The wicked have waited for me to destroy me: but I will consider thy Testimonies.*

*Remember the Word unto thy Servant, upon which thou hast caused me to hope.*

*This is my Comfort in my Affliction, for thy Word hath quickened me.*

*The Proud have had me greatly in Derision, yet have I not declined from thy Law.*

*I remembered thy Judgments of old, O Lord, and have comforted my self, v. 49, 50, 51, 52.*

*I know, O Lord, that thy Judgments are right, and that thou in faithfulness hast afflicted me, v. 75.*

Q

Let,



Let, I pray thee, thy merciful Kindness  
be for my comfort, according to thy Word  
unto thy Servant, v. 76.

Thy Word is very pure, therefore thy  
Servant loveth it, v. 140.

Thou art my hiding Place, and my  
Shield, I hope in thy Word, v. 114.

Depart from me, ye evil Deers; for I  
will keep the Commandments of my God,  
v. 115.

Thou hast trodden down all them that  
err from thy Statutes: for their deceit is  
falshood, v. 118.

Thou puttest away all the Wicked of the  
Earth like Dross: therefore I love thy  
Testimonies, v. 119.

With this holy King, and Prophet,  
they may strengthen their Faith in God,  
by pious Prayers:

O that my Ways were directed to keep  
thy Statutes! v. 5.

Open thou mine Eyes, that I may behold  
wondrous Things out of thy Law, v. 18.

I am a Stranger in the Earth, hide  
not thy Commandments from me, v. 19.

My Soul breaketh for the longing that it  
hath unto thy Judgments at all Times,  
v. 20.

Teach me, O Lord, the Way of thy Sta-  
tutes, and I shall keep it unto the End,  
v. 33.

Give me Understanding, and I shall keep thy Law; yea, I shall observe it with my whole Heart, v. 34.

Make thy Face to shine upon thy Servant: and teach me thy Statutes, v. 135.

Make me to understand the Way of thy Precepts: so shall I talk of thy wondrous Works, v. 27.

Stablish thy Word unto thy Servant, who is devoted to thy fear, v. 38.

Accept, I beseech thee, the free-will Offerings of my Mouth, O Lord, and teach me thy Judgments, v. 108.

Let thy Mercies come also unto me, O Lord, even thy Salvation according to thy Word. So shall I have wherewith to answer him that reproacheth me: for I trust in thy Word.

And take not the Word of Truth utterly out of my Mouth, for I have hoped in thy Judgments.

So shall I keep thy Law continually, for ever and ever, v. 41, 42, 43, 44.

By pious Resolutions:

I will keep thy Statutes: O forsake me not utterly, v. 8.

I will meditate in thy Precepts, and have respect unto thy Ways, v. 15.

I will delight my self in thy Statutes, I will not forget thy Word, v. 16.

I hate vain Thoughts: but thy Law do I love, v. 113.

Seven times a Day do I praise thee:  
because of thy righteous Judgments.

I will speak of thy Testimonies also be-  
fore Kings, and will not be ashamed, v. 46.

And I will delight my self in thy Com-  
mandments which I have loved, v. 47.

I have sworn, and I will perform it,  
that I will keep thy righteous Judgments,  
v. 106.

My Hands also will I lift up unto thy  
Commandments which I have loved; and  
I will meditate in thy Statutes, v. 48.

At Midnight will I rise to give Thanks  
unto thee: because of thy righteous Judg-  
ments, v. 62.

Lastly, With this Holy Man, and from  
him, they may learn to intreat the Fa-  
vour of the Almighty, and to make Sup-  
plication to him, though late it be, for  
their Salvation.

With my whole Heart have I sought  
thee: O let me not wander from thy Com-  
mandments, v. 10.

Turn away my Reproach which I fear:  
for thy Judgments are good, v. 39.

Deal bountifully with thy Servant, that  
I may live, and keep thy Word, v. 17.

Let thy tender Mercies come unto me,  
that I may live: for thy Law is my De-  
light, v. 77.

Uphold me according to thy Word, that  
I may live: and let me not be ashamed of  
my Hope, v. 116.

Hold



Hold thou me up, and I shall be safe: and I will have respect unto thy Statutes continually, v. 117.

Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy Name, v. 132.

Thy Statutes have been my Songs in the House of my Pilgrimage, v. 54.

Hear my Voice according to thy loving Kindness: O Lord, quicken me according to thy Judgments, v. 149.

Deal with thy Servant according unto thy Mercy, and teach me thy Statutes, v. 124.

Consider mine Affliction, and deliver me: for I do not forget thy Law, v. 153.

Great are thy tender Mercies, O Lord, quicken me according to thy Judgments, v. 156.

Let my Cry come near before thee, O Lord: give me Understanding according to thy Word, v. 169.

Let my Supplication come before thee: deliver me according to thy Word, v. 170.

Let thine Hand help me: for I have chosen thy Precepts, v. 173.

I have longed for thy Salvation, O Lord: and thy Law is my Delight, v. 174.

Let my Soul live, and it shall praise thee: and let thy Judgments help me, v. 175.

I have gone astray like a lost Sheep, seek thy Servant: for I do not forget thy Commandments, v. 176.

Comp. this last  
Verse

Verse with *Matt.* xviii. 12, 13. *Luk.* xv. 4.

This *Psalm* is penned with great plainness, and simplicity of Style; suitable to the Matter, and accommodated to all Capacities: it is apt, by a diligent and frequent Reading, to produce Meekness, Piety, Patience, Godliness, with other the most gracious Qualities, and Virtues ornamental to, and perfective of the Humane Nature; it is excellently well fitted to instil, and to ingenerate such a Disposition and Temper as should be in all those who would profit themselves, by hearing our *Blessed Saviour's* Discourses, or reading them, especially his most Divine *Sermon on the Mount*. They who have this *Psalm* well imprinted on their Souls, may well be said to have the *U* that is, the protecting Sign, or Salvation Mark upon their Foreheads; certainly, whoever hath transcribed, or can transcribe these Lessons into his Life, the same is a *perfect Man*; by which I mean, one, whom God Almighty, under favourable Allowances, will accept as such; for with him Simplicity is Perfection; and a *meek and quiet Spirit*, said to be of great Price in the Sight of God; no Salvation to be had without it, *Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little Child, shall in no wise enter therein,* *Luk.* xviii. 17. where

where this found Note of Integrity is wanting, there can be no fundamental Goodness, no Member, no Man, no Church in Christ, *Thou wast perfect in thy Ways, from the Day that thou wast created, till Iniquity was found in thee,* Ezek. xxviii. 15. There is a Church that calls herself *Infallible*, but a holy Simplicity is much better than a pretended Infallibility. *Melius Peccatum humilians, quam justitia inflans*, saith *Augustin*. Our Saviour, we read, put forth a Parable, *Luk. xiv. 7, 8, 9, 10.* And he put forth a Parable to them which were bidden, when he marked how they chose out the chief Rooms: Saying unto them, *When thou art bidden of any unto a Wedding, sit not down in the highest Room: lest a more honourable Man than thou be bidden of him.*

And he that bade thee and him, come and say to thee, *Give this Man place; and thou begin with shame to take the lowest Room.*

But when thou art bidden, go and sit down in the lowest Room; that when he that bade thee cometh, he may say unto thee, *Friend, go up higher: then shalt thou have worship in the Presence of them that sit at Meat with thee.*

Thus probably will it happen in that great Revolution which is drawing onwards; the forwardest and first shall be



last, and they that are now last shall be First again, at the celebration of the great Nuptials, *The Marriage Supper of the Lamb*, Rev. xix. 9. when all things are now in Preparation; this more *Honourable Man* will be bidden; and then the too assuming Ghest, that hath chosen the chief Room for himself, and took the highest Place, shall with some Censure and Disgrace, in the Presence of the Company, be bid to go down lower, and give way to that *better Person*. For *who-so-ever exalteth himself shall be abased, and he that humbleth himself shall be exalted*, v. ii.

This CXIX *Psalm* is distinguished by so many Portions, into which it is divided according to the Number of the *Hebrew* Letters, which are twenty two, whereof the first is *Aleph*, and the last *Tau*. Again, as it is divided into as many Parts as there be Letters in the *Hebrew* Alphabet, so each Part containeth eight Verses; and every one of those Verses beginneth with that Letter, wherewith that Part begins. The Verses, for Instance, of the first Part all begin with *Aleph*, or *A*; and all of the second Part begin with *Beth*, or *B*, &c. hence, saith Bishop *Patrick*, the CXIX *Psalm* is in the *Masora*, called the great *Alphabet*. This Artificial Composure might possibly, among other things, be designed to indicate the Perfection of God's Law, and to shew us  
withal

withal that it is <sup>איהוה</sup> יהוה. The whole of Man, even as much as Words alone can convey, or carry in them. It is an Observation made by some, that the *Tetragrammaton*, or Great Name *Jehovah*, hath in it the five Vowels, which are the Signs of all Tongues and without which no Tongue, can be expressed; now as the Vowels give Voice and Sound to the *Hebrew* Consonants or Letters, (for they have no Vowels in their Alphabet) so likewise, in Way and Manner futable, doth Christ give Life to the dead Letter of the Law; for if the Law may deservedly be called, the Way, and the Truth, yet He only is Way, Truth, and Life, all of them in one together.

Christ was pleased to notify himself to the *seven Churches*, under the Title of *Alpha* and *Omega*, the Beginning and the Ending, *Rev.* i. 8, 11. with the *Greeks*, *α*, is the First, and *ω*, the last Letter, put the *α* and the *ω* together, and they make *αω*, *Jo Spiro*, which in the Mystery may adumbrate these two Things: As *First*, that from the great *Iao*, all Creatures, whether in the Earth or Heaven, have their Breathing and their Being; it may signifie, it may imply, *2dly*, That it is He who inspires the dead Letter of the Law; for though the Law of Righteousness were graven, yea, wrote twice over upon Stone with the Finger

Finger of God, made legible enough to the Eye, if that might be sufficient, apprehended likewise externally, as to the just Sense and Meaning of it, nay more, approved by the rational Part of Man, yet still it lives not in him, nor attains to the due Energy and Vitality, Power and Force of a Law Intellectual, till it be breathed into his Soul. Take my Meaning a little more at large in the Words of the learned Dr. Cudworth, The dead Law of outward Works, witho<sup>r</sup> delivered with never so much Authority and Terror, if it be alone, subjects us to a State of Bondage; but the inward Law of the Gospel, the Law of the Spirit of Life, than which nothing can be more free and ingenuous, is an inward Self-moving Principle living in our Hearts. The first, though it work us into some outward Conformity to God's Commandments, and so hath a good Effect upon the World; yet we are all this while but like dead Instruments of Musick, that sound sweetly and harmoniously when they are only struck, and played upon from without by the Musician's Hand; who hath the Theory and Law of Musick living within himself. But the second; the living Law of the Gospel, the Law of the Spirit of Life within us, is as if the Soul of Musick should incorporate it self with the Instrument, and live in the Strings, and make them of their own accord,



accord, without any touch or impulse from without, dance up and down, and warble out their Harmonies. They that are acted only by an *outward Law*, are but like *Neuro-spasts*, or those little Puppets that skip nimbly up and down, and seem to be full of quick and sprightly Motion, &c. — But they that are acted by the *new Law of the Gospel*, by the *Law of the Spirit*, they have an inward Principle of Life in them, that from the Centre of it self, puts forth it self, freely and constantly, into all Obedience to the Will of Christ. This *new Law of the Gospel* is a kind of *musical Soul* informing the dead *Organ* of our Hearts, that makes them of their own accord delight to act Harmoniously, according to the Rule of God's Word, *Serm. on 1 Joh. iii. v. 3, 4.*

*Secondly*, From this *Psalms* being digested into *Octonaries*; we may take a good hint concerning the *Grand Octonary*, as being that, into which the *Millennium* it self will run out, and of which it will be swallowed up: *St. Paul's Revelation*, given to him probably when he was caught up to the third Heaven, *2 Cor. xii. 2, 4.* and heard ἀψψα ψψατα, doth seem to intimate thus much, *1 Cor. xv. 24, 28.* *Then cometh the End, when he shall have delivered up the Kingdom to God even the Father, when he shall have put down all Rule, and all Authority and Power.*

*And*

*And when all Things shall be subdued unto him, then shall the Son also himself be subject unto him that put all Things under him, that God may be all in all. After that the People of the God of Abraham have enter'd into their Rest, and the suffering Saints have reigned with Christ on Earth, (for theirs is the Kingdom of Heaven) after that the Nuptials of the Heavenly Bridegroom have been celebrated and enjoyed to the utmost, the Blessed Septenary being thus spent and ended, then cometh the Octonary; or, in the Words of the Apostle, Then cometh the End, when the Lord shall have delivered up the Kingdom, and God from thenceforward be all in all.*

*Corollary I. The Septenary is a Sabbath or Rest for the People of God only; to them that are not such, it will be a State of very sore Travail and Punishment; for, There is no Peace, saith my God, to the Wicked, Isa. xlviii. 22. and lviii. 21.*

*Coroll. II. The Septenary, or Millennium, will be a State of Rule and Government, of Service, and Obedience: He who hath a Golden Sceptre to extend unto his faithful Friends and Servants, hath a Radius ferreus wherewith to smite his stubborn Enemies; great Clemency will be shewn to the one; due Justice will be inflicted on the other, Matt. v. 26. Verily I say unto thee, Thou shalt by no means come*

come out thence, till thou hast paid the uttermost Farthing. I tell thee thou shalt not depart thence, till thou hast paid the very last Mite, Luk. xii. 59.

*Coroll. III.* The *Octonary* is on some Accounts of more Perfection than the *Septenary*, it proceeding from, and consisting of twice Four. Thus, *Pythag: Carm.*

*Aur.* Ναιμα τὸν ἀμείψα ψυχὰ παραδόντα τὴν πάλιν.

On which mystick Words of *Pythagoras*, his excellent Commentator *Hierocles*, descants thus: By Swearing so, he shews that the *Quaternary* is all one with God, the Fountain of the eternal Order of Things. But in what manner this *Quaternary* is God, you may easily find in the holy Book of *Pythagoras* ——— The finite interval of Number is 10. For he that will number farther, must go back again to 1, 2, and 3, till by adding the second *Decad* he makes 20, by adding the third 30, and so on till the tenth *Decad* being up, he comes to an 100. In the same Manner he numbers an 100, and so by repeating the interval of 10, he may proceed to infinity; now all the Virtue of 10 lies in 4, for before you come to the Perfection of 10, there is the same united Perfection in 4, for in the Composition of 1 to 4, the whole Collection will amount to 10. for, 1, 2, 3, 4, make up 10. Besides, 4 is the *Arithmetick* middle between 1 and 7. for it exceeds, and is exceeded equally,



equally, falling short of 7 by 3, and by 3 exceeding 1, for the Properties of an *Unite* and a *Septenary* are the most excellent of all. An *Unite*, as the beginning of all Number, has the force of all virtually in it self; and a *Septenary* being Motherless and a Virgin, has secondarily the Dignity of an *Unite*: for it is neither begotten of any Number within 10, as 4 is from twice 2, 6 from twice 3, 8 from twice 4, 9 from thrice 3, and 10 from twice 5; neither does it beget any within 10, as 2 does 4, as 3 does 9 and as 5 does 10. The *Quaternary* therefore being seated in the middle between unbegotten 1, and Motherless 7, it partakes of the Virtue of the Begotten and the Begetting, being the only Number within 10, which is begotten of 1, and begets some Number; for 2, if doubled, begets 4, and 4 doubled begets 8; add to this, that the first solid Figure is in a *Quaternary*, for a *Point* answers to an *Unite*, a *Line* to a *Binary*, in that it proceeds from something to something, and a *Superficies* to a *Ternary*; for the most simple of all Figures that consist of right Lines, is a *Triangle*; but Solidity is proper to the *Quaternary*, for in that is the first *Cone*, whose *Triangular Basis* is made by a *Ternary*, but the *Top* by an *Unite*.

That there is a *Stadium* beyond the *Septenary*, is plain from the *Revelations*,  
in

in which mention is made of a new Combustion and Tumult upon the loosing of Satan, who had been bound for such a Term of Time, cap. xx. 7, 8, 9. And when the thousand Years are expired, Satan shall be loosed out of his Prison.

And shall go out to deceive the Nations, which are in the four Quarters of the Earth, Gog and Magog, to gather them together to Battle: the number of whom is as the Sand of the Sea.

And they went up on the Breadth of the Earth, and compassed the Camp of the Saints about, and the beloved City: and Fire came down from God out of Heaven and devoured them. Divinest Virgil, whether he had it from the Ancient Pythagorick Cabbala, or the Sibylline Prophecies, hath given us a Touch, both of the Millennial Beatitudes, and Punishments; as he doth also of the revival of pristine Wickedness, and return of Sin again unto this Earth, after the Expiration of his

*Pauca tamen suberunt prisca vestigia fraudis*

*Que tentare Thetim ratibus, &c.*

*fraudis que tentare Thetim ratibus, &c.*

For the former, see *Aeneid.* 6. v. 748. The Sibyl Deiphobe, waiting upon Aeneas in his Descent to the Shades below, conducteth him to his Father Anchises, who instructs him in several sublime Mysteries relating to that Place, and State; among which, this, concerning the

the Duration of some *Souls* under their Penal Confinements, and Purgations, is one.

*Has omnes, ubi mille rotam volvere per annos,  
Lethæum ad fluvium Deus evocat agmine magno:  
Scilicet immemores supera ut convexa revisant  
Rursus, & incipiant in corpora velle reverti.*

But when a thousand rowling Years are past,  
(Solong their Punishments and Penance last)  
Whose Doves of *Minds* are, by the driving God,  
Compell'd to drink the deep *Lethæan* Flood:  
In large forgetful Draughts —  
That unremembring of its former Pain,  
The Soul may suffer mortal Flesh again, *Dryden.*

It is promised, to the great Joy of God's People, that, during the Thousand Years, there shall be no Sin, nor Plague for Sin, among them. *In those Days, and in that Time, saith the Lord, the Iniquity of Israel shall be sought for, and there shall be none; and the Sins of Judah, and they shall not be found: for I will pardon them whom I reserve, Jer. l. 20.* But now in the *Oedonary*, were the Sin of *Adam*, I say not, the Sin of the *Church*, but were the Sin of *Adam* to be sought for, over all the convex or breadth of the Earth, it should no where be found; because nothing of *Babylon*, nothing of *Gog*, nothing of *Sin*, nothing of *Satan* shall remain which is not absorpt by, or cast into that unfathomable fiery Gulph,  
*the*



*the Sun*, very Hell, (according to Mr. Swinden) even the living Lake that burns with Fire and Brimstone.

Wherefore the everlasting Rest, or fixed, absolute, and perfect State of all, will commence as we have said, in the *Oetony*, after the *Millennium* is over; when Things universally shall rest upon their *Square* or *Bottom*, *Heaven* by it self, and *Hell* by it self; every Creature, and Thing under *our Sun*, being reduced to that pure Tranquillity, primæval Peace, and Innocence that was at first.

The last *King* and *Kingdom* that this World shall ever know, is that of the *Son of Man*, Dan. vii. 13, 14. *All Nations shall do him Service*. All Authority and Power shall be put under the Redeemer's Feet, who, as *Job* hath told us, shall stand last upon the Earth; for (*Day*) is not in the *Hebrew*, Job xix. 25. *I am the First and the last*, Rev. i. 11. The Redeemer, the God who stood First, will stand last upon his Earth, which probably, after his Ascension thence, will dip down into the *Sun*, and from such its fiery *Baptism*, receive Purgation and new Life. When every small *isla*, and tittle of the Law are now fulfilled, then pass the Heavens and the Earth, as the Lord himself hath said They shall, *Heaven and Earth shall pass away: but my Words shall not pass away*, Mar. xiii. 31.

R

To

To some who may fortune to read this *Supplement*, I may seem perhaps differ from my self, to forsake some *Notions* before advanced, and to vary from what I had said in my former Discourse; so far as this is really done, I would be thought to *retract* those *Notions*, and to amend, or correct those *Conjectures*; in so very difficult and vast a Subject as this is, a Man may be allowed to fluctuate a little, to alter his Opinion, and think first one Way, and then another, upon fresh Considerations offered; if by any Means he may at last be so happy as to hit upon the Truth, or come but a little nearer to it than he was before. The most material Points, in which I may have a little changed my mind, are, the First of them, in reference to the Explication of that Text, *Rev. xvii. 10.* *And there are seven Kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short Space.* The other of them, I am now going to acquaint my Reader with, *Dan. ix. 24.* *Seventy Weeks are determined upon thy People, and upon thy Holy City, to finish the Transgression* [of Israel, or the ten Tribes, who rebelled against the House of David, and sinned yet a greater Sin, in Apostatizing from the Temple-worship unto the Calves] *and to make an end of Sins,* [even that Sin of the Jews in Crucifying

cifying the *Messiah*] And [after the *Anathema* of Excommunication passed upon them, at last, through the most powerful Intercession of *Jesus*] to make *Reconciliation for Iniquity*, [their unpardonable Iniquity and Perverseness in Resisting the Holy Ghost] and [then upon the whole] to bring in everlasting Righteousness [such as the Saints shall have in the *Millennium*] and to seal up the *Vision and Prophecy*, and, [publicly in this World, even in *Jerusalem*] to anoint the most Holy [unto the *Davidical Kingdom*.] For the working out, effectuating, and accomplishing of all which, *Seventy Weeks*, that is, *Weeks of Jubilees*, consisting each *Week* of 7 times 7, which makes 49 Years, are determined, or appointed by God Almighty; now 70 being multiplied by 49, the Product is 3430; and forasmuch as these 70 Weeks are in very deed distinct, and different from the 62 and 7 in the following Verse, and since the one Week, verse 27. cannot be drawn in, and joyned in any current Account to the 62 and seven Weeks, so as to make 70, without balking 38 or 39 Years, besides the disturbing and unsetling such *Epocha's* as are fixed and sure, we were obliged to handle this Point in a Way not hitherto attempted. And the first *Query* is, What should be the true and proper *Epocha* from whence to begin the *Account* of our *Weeks*? I had



begun it from an *Event* remarkable  
 enough, viz. the earliest *deportation*, or  
 the first *Captivating* of the *Tribes* of the  
*House of Israel*, by *Tiglath Pileser*, *Ann.*  
 before *Christ* 740. but truly their *Y<sup>rs</sup>*.  
 their Sin of *Rebellion* against the *House*  
 of *David*, attended with a Revolting, a  
 Defection from the *Holy One* of *Israel*, is  
 the more remarkable *Event* of the two;  
 it being highly resented by God Almighty,  
 and indeed the Occasion and first Cause  
 of their determined Captivity; for when  
 the *Prophet Abijah* pronounced this heavy  
 Curse against the *Son of Nebat*, 1 Kin. xiv.  
 10, 11. *Behold, I will bring evil upon the*  
*House of Jeroboam, and will cut off from*  
*Jeroboam him that pisseth against the Wall,*  
*and him that is shut up and left in Israel,*  
*and will take away the remnant of the*  
*House of Jeroboam, as a Man taketh away*  
*Dung till it be all gone.*

*Him that dieth in the City of Jeroboam,*  
*shall the Dogs eat; and him that dieth in*  
*the Field, shall the Fowls of the Air eat,*  
*for the Lord hath spoken it.* At the same  
 Time, and from the same *Lord God* of  
*Israel*, he delivers this Message to the Ten  
 Rebellious Tribes, v. 15, 16. *The Lord*  
*shall smite Israel as a Reed is shaken in*  
*the Water, and he shall root up Israel out*  
*of this good Land, which he gave to their*  
*Fathers, and shall scatter them beyond the*  
*River, because they have made their*  
*Groves,*

Groves, provoking the Lord to anger. And he shall give Israel up, because of the Sins of Jeroboam who did Sin, and who made Israel to Sin. (The Word in Daniel, cap. ix. 24. *עָשָׂה*) which as it occurs first, so observing Place, and Matter of Fact, I apply first to the Sin of Israel, as opposed to the House of Judah, because their Sin was first) The Word, I say, is the same with that which is used to express their Apostacy and Rebellion by, 1 King. xii. 19. *וַיִּשְׁמְדוּ* So Israel rebelled against the House of David unto this Day: see likewise 2 King. i. 1. This most memorable, and withal fatal Sin of theirs, being the *Ara* of Time from whence we now chuse to begin our Reckoning of the 3430 Years, it is plain that such the aforesaid Number will be ended, *A. D.* 2455. As thus: *Israel's Apostacy,*

|               |             |
|---------------|-------------|
| Before Christ | 975         |
| Since Christ  | 1730        |
| In all—       | 2705 Years. |

|              |                  |
|--------------|------------------|
| 3430         | To A. D. 1730    |
| Substr. 2705 | Add 725          |
| Rem. —725    | Fac. 2455 Years. |

This last is not contradictory, nor disagreeable to our other computations respecting the Duration of the *Turkish Empire*,  
*The two Thousand and three hundred Days*

of the Temple's lying desolate and defiled (1.) The two Days, and Third Day of *Hosea*, cap. vi. ver. 3. The three Days mentioned by our Saviour in way of Parable or Riddle to the Jews, Joh. ii. 19, 21. for all which I refer you to my former Discourse. One more Conjecture, and that, because somewhat of kin to the last, I will add concerning our Saviour's reply to those who brought him news of Herod's intention to kill him, *Luk. xiii. 31, 32.* The same Day there came certain of the Pharisees, saying unto him, Get thee out and depart hence; for Herod will kill thee.

And he said unto them, Go ye, and tell that Fox, behold, I cast out Devils, and I do Cures to Day, and to Morrow, and the third Day I shall be perfected. Now the first, and most immediate Sense of this Speech of our Lord's may be this, that it would not be in Herod's Power to kill him, to Day, to Morrow, nor the next Day; but as he was to be at one now instant, suppose, or had been at one before, so he must see his second, and his third Passover yet, in which he should be perfected, i. e. consecrated in his own Blood to an everlasting Priesthood. Mystically, it may teach, and I will suppose, does further imply, that He must do the great Work of Intercession, for two Days,

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\* Dan. viii. 14.



two Thousand Years, and that on the Third great Day He should be made Perfect as *Messiah*, by receiving *Royal Union*, and no less Perfect, as *Bridegroom*: his Spouse the Church being to be raised on the same Day, *Hos. vi. 2.* in the joyful Meeting of whom, and in which glorious Congress, his utmost Perfection as such, and *quæ Bridegroom*, doth consist.

A Conjecture on *Dan. viii. 13.* Of *Holy Daniel* among the Prophets, and *Sto John* among the Disciples of *Jesus*, it is recorded to their eternal Honour, that they were Personally beloved of God. *O Daniel, a Man greatly beloved, understand the Words that I speak unto thee, &c. Dan. x. 11, 19.* And when the Disciples would learn a Secret from their great Master, *John* is desired to ask, *Joh. xiii. 24.* This indulgent Kindness shewn towards their Persons, is a Characteristick Dignity, as it were, and Mark of Distinction fix'd upon them. From this special Love of *Christ's*, meeting with a certain natural *Indoles*, shall I call it a gratuitous Grace in these good Men, they had special Visions and Revelations given them above others their Fellows.

*Daniel* saw Things near, and Things very far off; and these too implicit, congested, and crowded up together; so that there is need of great Sagacity, yea, of the Help and Light of God's Spirit, to

distinguish between, to separate the bright from the opake, the clear, from the involved, obscure Parts; and to give to the *Third Beast* what is his, and to the *Fourth Beast*, what of right is his. The illustrious, the great, the mad, the wicked *Antiochus*, is undoubtedly meant, and hath his Place and Turn in the *Visionary Scenes* or Narrations; but then a much greater *Antiochus* and *Anti-christ* than he, is woven into the same *Prophetick Writings*, and how the Threads do run, and where the Web of each particular Prophecy should be divided or broke off, is hard, very hard to know; being well aware of which Thing, and finding myself thoroughly tired with Speculations of this Nature, I propose only to offer my Conjecture in one Particular more, which is this, who the Saints, that talked together, and were so inquisitive, and solicitous to know, should be. Then I heard one Saint speaking, and another Saint said unto that certain Saint which spake, *How long shall be the Vision concerning the daily Sacrifice, and the Transgression of Desolation, to give both the Sanctuary, and the Host to be trodden under Foot?* And he said unto me, unto two thousand and three hundred Days; then shall the Sanctuary be cleansed, Dan. viii. 13, 14. It is rightly observed by the School-men, that *Lumen Propheticum erat aliquantulum Enigmati-*

*maticum*, The Illumination of the Prophets was not so evident or distinct, as certain: Hence that of St. Peter, *1<sup>st</sup> Pet. i. 11* Searching what, or what manner of Time the Spirit of Christ which was in them did signify, when it testified before-hand the Sufferings of Christ, and the Glory that should follow.

Unto whom it was revealed, that not unto themselves, but unto us they did minister the Things which are now reported unto you, *v. 12.* A sufficient Proof, that the Visions of the good Prophets, many Times, were not so plain and clear to them, as Balaam's was to him, who needed not the Explication. — The Man whose Eyes are open hath said, He hath said which heard the Words of God, which saw the Vision of the Almighty, falling into a Trance, but having his Eyes open, *Num. xxiv. 4.* His intellectual Eye at least was open, so as evidently to perceive the Meaning, and fully to understand the Contents of his Vision. This did not always happen to the best beloved Prophets; sometimes Daniel apprehends the Matter, and hath understanding of the spiritual Object, *cap. x. 1.* at other Times we read that He was astonished at the Vision, *cap. viii. 27.* it did not enter into him, he heard, but understood not what should be the End of these Things, *Dan. xii. 8* (b.) The Favourite Prophet saw



saw great Things indeed; even the Day of the Lord did he see with fear, and rejoyce with trembling, *I saw in the night Visions, and behold, one like the Son of Man came with the Clouds of Heaven,* Dan. vii. 13. The like wondrous Scene was shewn to John, Rev. i. 7. *Behold, he cometh with Clouds, and every Eye shall see him, and they also which pierced him, and all Kindreds of the Earth shall wail because of him; even so, Amen.* But besides the former more intelligible and open Vision, *Daniel* (as I am apt to think) was favoured with the Sight of *Jesus* in his bright *transfigured Body*, cap. x. 5, 6, 7. and had likewise a *Vision*, though somewhat obscure it were, of that *Transaction* on the Mount, Matt. xviii. Mar. ix. Luk. ix. 28. where *Moses* and *Elias* talked with our Saviour, and where he was *transfigured* also before his Disciples. The Words (*Dan. viii. 13.*) do well seem to exhibit such a Thing. *Then I heard one Saint speaking*, the one, the first Saint was *Moses*, who suggested to the other Saint this great *Question*, as a Thing proper to be asked, (if there were a God present that could solve it) namely, for how many Years, for what space of Time, the *daily Sacrifice*, i. e. Temple Service, should continue after the *Decease of Jesus*, which

<sup>h</sup> Grieved he was in Spirit, cap. viii. 15. because of the Darkness he lay under.

at that time had been talked of, and how long the Desolations of Jerusalem, and the holy Land, for Transgression, Sin, and Iniquity, should last, Dan. ix. 24. as also how long the material Temple should lie in its Ruins, and the Host, i. e. Body of Moses, or the Jewish Nation, should be given by God Almighty in his Anger to be trodden under Foot. Hereupon Elias, that other Saint, the Forerunner of Christ both in his Humiliation and Glory, enquireth of the Prince of Prophets, even the *reys*, concerning the forementioned Matter, unto whom the Numberer of Secrets *יחזקאל* The Son of God incarnate, who was present in Vision, and did *אמר*, speak with a human Voice, maketh this Answer: And he said unto me, i. e. mediately by that Saint, or immediately by Himself, He revealed unto Daniel, that it should be unto two Thousand and three hundred Days, and that then the Sanctuary should be cleansed. The Account, the History of the Transfiguration, as St. Luk. gives it us, is this, cap. ix. 28, 29, &c. And it came to pass about an eight Days after these Sayings; he took Peter, and John, and James, and went up into a Mountain to pray.

And as he prayed, the Fashion of his Countenance was altered, and his Raiment was white and glistering.

And behold, there talked with him two Men, which were Moses and Elias. Who

*Who appeared in Glory, and spake of his decease, which he should accomplish at Jerusalem.*

*But Peter, and they that were with him, were heavy with sleep. — So was the Beloved Prophet seized with a like sleepiness, Dan. viii. 18. Moses and Elias spake of his Decease which he should accomplish, saith St. Luke (1.) this they did, and unquestionably other Things besides were talked of; which if so, we can hardly suppose the Thing that could be of greater Importance, Satisfaction and Concernment to be known, than how long the Dispersion, and Exile of God's People should be continued for their Sins, what Issue they might expect in after Times, and what period were like to be put to their Calamities. When the Disciples were now taking leave, a bodily leave as I may term it, of their dear Lord and Master, before that he was to be parted from them, they agreed upon it, to ask him about the State and Condition of their Brethren the Jews, who had been, and still were under great Expectation, When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the Kingdom to Israel? A Question this, which hath great Affinity with, and is much of the same*

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*Egodos; primarily and properly signifies, Via quæ ad aliam-*



Nature with that of our Prophet; *How long*

*de exitu exitus ipse, Sive Excundi actio, Expeditio militaris.*  
I cannot but think that here is an *Allusion*, or more, a special Relation to the *Exodus* of the Children of *Israel* out of *Egypt*, for certainly our *Jesus* did not accomplish his *Exodus* or Decease in *Jerusalem*, ἐν Ἱερουσαλὴμ, but ἐξ ὧν τῆς πόλεως ἔπαυσε. *Heb. xiii. 12.* As the *Bullock* slain for a *Sin-offering*, was by *Moses's* Law to be burnt, the whole of it (except the Blood which was carried into the *Tabernacle*, and Fat which was consum'd upon the *Altar*) otherwise the whole of it, *Flesh*, and *Skin*, and *Dung*, to be burnt without the *Camp*, *Exod. xxix. 14.* See likewise, *Num. xix. 2, 3, 9.* concerning the *red Heifer*, the most eminently typical Sacrifice of them all.

*Moses*, saith our Saviour, gave you not that Bread from Heaven, but my Father giveth you the true Bread from Heaven, *Joh. vi. 32.* *Moses* might be a *Mediator* in Type, a *Redeemer* in little, an *Intercessor* for once or so, a Saviour from *Pharaoh*, *pro hac vice*; but farther than this his Power extended not; no, nor could the Power of his Successor prevail to an Accomplishment of all that was intended to be done for *Israel*. Well then, as *Joshua* did not give to them of old, the true Rest, emphatically stiled the Rest of God, so must it be said of *Moses*, who was in some respects greater than *Joshua*, that he wrought not for them a compleat and final *Exodus* out of the House of Bondage; no, they are at this Day in a literal and real, though larger *Ægypt* still. The Son of the *Free-woman*, *Isaac*, is, to his great Sorrow and Punishment, put under the Son of the *Bond-woman*, *Ishmael*; for the *Turk* (by participation with him in the Covenant of *Circumcision*) is but a *Proselyte* of *Ishmael*, *Dr. Jackson Tom. i. cap. xxvi.* it followeth then, that there is remaining yet behind a second *Exodus*, a far greater, and the same, an ultimate *Redemption*, which crowneth all, which is yet future, and to be performed by no other, by no less a Person than our Lord *Jesus Christ*. This then, as I take it, (and not our Saviour's Decease) was the *Exodus* which *Moses* and *Elias* discours'd of with him in the *Mount*; for a farther Confirmation of such our Explication, or *Gloss* upon the Words, it will not be amiss to draw the following *Parallel*, *Heb. cap. iv. ver. 6, 7, 8.*

|                                                                                                                                                       |                                                                                                                                                                    |
|-------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Seeing therefore it remains<br>that some must enter in (to<br>this Rest of God; it being<br>not a Rest provided in vain,<br>or to be enjoy'd by none) | Seeing therefore that (to<br>one who understands the Voices<br>of the Prophets) there remain-<br>eth a far more glorious<br>Deliverance to the People<br>and<br>of |
|-------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|

*long shall be the Vision concerning the daily Sacri-*

and they to whom it was first preached (i.e. to whom the Promise of a Rest was first made) entered not in because of Unbelief.

V. 7. Again, he (God) li-  
miteth a certain Day, saying  
in (these Words of) David  
To Day, after so long a Time  
(of their Continuance in the  
Rest of Canaan) as it is  
(there) said, to Day if you  
will hear his Voice, harden not  
your Hearts (speaking not of  
the Rest of Canaan, of which  
they were possessed in the  
Days of Joshua, as he saith to  
the Reubenites and Gadites,  
And now the Lord hath given  
Rest unto your Brethren, as he  
promised them, Josh. xxii. 4.

V. 8. For if Jesus (i. e.  
Joshua) had given them Rest  
(like to that of God) then  
would not he, i. e. (God by  
David) afterward have spoken  
of another Day (of Rest after  
their Rest in Canaan.) Dr.  
Whitby's Paraphrase. v.

of God, than any they have  
hitherto enjoyed. Even a  
Temporal, but stable Salvation,  
it being among the Number  
of Things promised by Him  
who cannot lie, (and that too  
with an Oath,) Heb. vii. 28.  
vid. Ps. cx. For if Zerubba-  
bel, Joshua the Son of Joz-  
adac, Nehemiah, or other  
Chieftains of the Jews, were  
ἐν τῷ χρόνῳ, even now as it  
were, to build that latter  
glorious House, Hagg. ii. 9. if  
the Maccabees who succeeded  
to these, had been the Per-  
sons designed for the Effect-  
ing of this promised great  
Salvation: Then would not  
one Saint, (whom we sup-  
pose to be Moses) have  
questioned with the other  
Saint, supposed to be Elias;  
nor would they have asked  
the Palmoni, for how long  
Time, the Desolation for all  
Israel's Transgression should  
last, the Temple lie buried  
in its Ruins, and both the  
Sanctuary and the Host be given  
to be troden under Foot? Dan.  
viii. 13. Neither again would  
the same Moses and Elias, for  
so many Years afterwards,  
(as who should be impatient  
to know) have discoursed  
with our Blessed Saviour about  
the Restoration of the Kingdom,  
and another Exodus, which He  
himself was to accomplish in  
Jerusalem, Luk. ix. 30, 31.

For proof, that Jerusalem was to be concerned in the  
chief Moments of this Exodus, and that there this Great  
Redemption was to be both begun and accomplish'd,  
let

*Sacrifice, and the Transgression of Desolation, to give both the Sanctuary and the Host to be troden under Foot?*

In the eighth Chapter of *Daniel*, and the two last Verses, we read thus: *And the Vision of the Evening and the Morning which was told, is true: wherefore shew thou up the Vision, for it shall be for many Days. And I Daniel fainted, and was Sick certain Days; afterward I rose up and did the King's Business, and I was astonished at the Vision, but none understood it.* What made this Holy Man, this true and good Saint, to be thus troubled in Spirit? from whence could this *Ægritudo animi*, this Sickness of Mind rather than of Body proceed? but from one of these two Things; either because he did not know enough, or because he knew too much of the *Vision*, as that the Hope of *Israel* would be infinitely deferred, in comparison to what Desire might suggest,

let these Texts be read and well consider'd of, *Isa. lix. 20. And the Redeemer shall come to Zion, and unto them that turn from Transgression in Jacob, saith the Lord. Joel ii. 32. And it shall come to pass, that whosoever shall call on the Name of the Lord shall be delivered: for in the Mount Zion and in Jerusalem shall be Deliverance, as the Lord hath said, and in the Remnant whom the Lord shall call.*

*Obadiah v. 17. But upon Mount Zion shall be Deliverance, and there shall be Holiness, and the House of Jacob shall possess their Possessions, ver. 21. And Saviours shall come upon Mount Zion, to judge the Mount of Esau, and the Kingdom shall be the Lords.*

*Rom. xi. 26. And so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.*

Add to these that remarkable Chapter. viz. *Zach. xiv.*

that



that the *Patience of the Saints*, Rev. xiii. 10. and xiv. 12. would be even spent, and their Faith as the giving up of the Ghost, before that King and Kingdom, *in the Manner, and with the Glory*, which they looked for, did come. To conclude. If this *Gloss* be true, we have gained a very great Point towards the right Stating, and calculating of Prophetick Time, that most remarkable *Period*, at least, which refers to the *Restoration of the Kingdom*. For, according to our Comment upon the Words, you have it from the *Palmoni*, the Mouth of him who is the Fountain of all Prophecy, and *Revealer of Secrets*; that the *Sanctuary* Service should cease, the *Host* be troden under Foot, and that the Remnant of the *Jews* scattered abroad into *the four Winds*, Mar. xiii. 27. *into all the Winds*, Ezek. xv. 12. should so abide, in such their Condition of *Exiles* and *Wanderers*, unto *two Thousand and three hundred Years*; which term of Time, computing from the Destruction of *Jerusalem*, and counting (after the Prophetick Manner) Days for Years, will be compleated about *A. D. 2372*. But if we reckon from the treading down of the *Host*, or main *Jewish Body*, in their own Land, which was done by the *Emperor Adrian*, An. D. 133. who also expell'd, and drove out the Remainder of them into strange Countries; Then this famous

*Period*

*Period* will be up in *A. D.* 2433. At and in which time, the much desired *Redemption* of *Israel* will, to the great Joy of some, and the equal Dread and Consternation of others, receive its first Impulse and Motion; the sure Progression of which, when once begun, no Power on Earth shall be able to withstand, it being undertook by him whose Name is *יהוה* the *All-sufficient God*, *Job xxxi. 35.* whose *Answer* also in the End, will be to the everlasting Honour of his People, as what is the *יהוה* the irrefragable *Sign* of his Elect, and Sentence of Approbation given on their behalf, to whom he hath promised, *Isa. lx. 15.* that He will make them *an eternal Excellency, a Joy of many Generations.* Amen.

The Plagues of *Aegypt* (though inflicted, as far as we can understand from the sacred Historian *Moses*, within a small compass of Time) yet probably, had their intervals of Weeks and Months, and perhaps larger Spaces than those: how else should the Inhabitants of the Land, Man or Beast, have subsisted under those wasting desolating Judgments? Or how else could *Pharaoh* and his Princes have relapsed so often, and recovered into so much Hardness of Heart as they did? The like we may with very good Reason suppose in the second Deliverance of God's People, a Deliverance so surpassingly great, as

to obliterate and drown the former, namely, that there will be Intervals proportionably, lucid Intervals to the Enemy, suspensions of Wrath, Cessations now and then on God's Part; a repenting and considering Time (though shorter than ordinary) being given even to the worst of Sinners. Thus it is said of *Jezebel*, Rev. ii. 21. *I gave her Space to repent of her Fornication, and she repented not.* I am inclined to believe that a *Jubilee* at least, will be taken up in pouring forth the seven Vials, which the *Angels* that came out of the Temple had, full of the *Seven last Plagues*, Rev. xv. 6. When Vengeance is at length begun, how swiftly or how slowly Things will afterwards go on, how suddenly, or how gradually the *Anti-christs*, and the *Babylons* that then are, shall be destroyed, this is not a Matter that falleth under Man's Determination. All the Comfort that *Daniel*, after the most diligent Enquiry, and holy Prayer, could find, was, that the *People who knew their God, should be strong, and do Exploits*, cap. xi. 32. and v. 34. that *when they should fall, they should be holden with a little Help*; but in the latter glorious Days, *Israel* shall be holden much, even with the *saving Strength of God's right Hand*: Then will the true Meaning of those Words be known, Ps. cxviii. 15, 16. *The Voice of rejoicing and*



and Salvation is in the Tabernacles of the Righteous; the right Hand of the Lord doth valiantly. The right Hand of the Lord is exalted, the right Hand of the Lord doth valiantly.

Behold, now is it that the Church's Enemies fall away like Waters that run apace, as the untimely Bruit of a Woman, or as a Snail that spends and wastes it self, do they consume. Haman's, the proud Haman's Fate and Fortune is become theirs: Then said his wife Men, and Zeresh his Wife unto him, If Mordecai be of the Seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against her, but shalt surely fall before him, Est. vi. 13. The Wicked, though in a flourishing, are still in a falling Condition:

*Tolluntur in altum  
Ut lapsu graviore ruant.*

Then understood I their End: surely thou didst set them in slippery Places, thou castedst them down into Destruction. Not so is it with the Israel of God; because, underneath are the everlasting Arms, Deut. xxxiii. 27. To the Righteous, when all things are at the worst, the best is coming; when the Mourning Witnesses prophesie in coursest Sackcloth, then it is, that the Garments of Praise are making for them; The King of Saints arayeth himself first, and after the Armies which are in Heaven follow him upon white Horses,

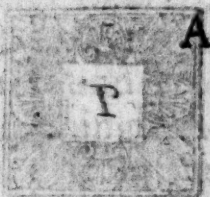
cloathed in fine Linen, white and clean. The Lord is King, and hath put on glorious Apparel: the Lord hath put on his Apparel, and girded himself with Strength, Ps. xciii. 1. old Version. This Psalm, as it was wont to be sung on the Day before the weekly Sabbath, so shall it be sung on the Days before that great Sabbath, or resting Day for the Church.

Theodore in the Greek Copy which he used, found this Psalm called an Ode of David in Praise of God: (tho' in the Heb. there is no Title) to which hath been since added, in the Day before the Sabbath, when the Earth began to be inhabited, which Musculus thinks was not rashly done by the Greeks, but suspects they were moved to it; because they knew, perhaps, that the Jews used this Psalm upon that Day, as indeed they did, for the Words of the Talmud, in the Title *Kedishim*, confirm his Suspicions; which are these (as set down by *de Dieu* upon the foregoing Psalm) The Canticles which the Levites sung in the Sanctuary, were as follow, on the first Day of the Week, the 24, on the Second the 48, on the Third the 82, on the Fourth the 94, on the Fifth the 81, on the Sixth the 93, and on the Seventh the 92, Bishop Patrick's Argument. Ps. 93.

This is that Lord of whom the Royal Psalmist and Prophet hath said, that He shall

shall judge among the Heathen, and, in his  
 Fury, fill all Places with the Dead, Pf.  
 cx. 6. *The Lord at thy right Hand, [O  
 Israel] shall strike through Kings in the  
 Day of his Wrath, v. 5. He shall wound  
 the Head* ראש *i. e. Anti-christ, or Heads*  
*over many Countries, על ארצות רבות, over*  
*vast large Countries, such the Turks,*  
*Persians, Tartars, Chinese, and Mogols,*  
*have. The Sum of all is this, they that*  
*have begun to fall, shall go on to fall;*  
*and they that have begun to rise, shall go*  
*on to rise, until they reach the highest*  
*Point of Glory, which is to sit in Triumph*  
*with the King of Heaven. To him that*  
*overcometh will I grant to sit with me in*  
*my Throne, even as I also overcame, and am*  
*set down with my Father in his Throne.*  
*He that hath an Ear, let him hear what*  
*the Spirit saith unto the Churches, Rev.*  
 iii. 21, 22.

S 3





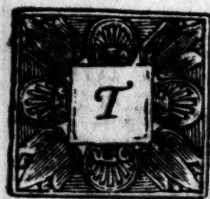


# SUPPLEMENT

## TO *Stricturae Lucis.*

### PART IV.

**N. B.** *These following Speculations are intended as Enlargements, or additional Notes, partly for Illustration, and further Proof, partly for Correction and Emendation of some particular Notions proposed in the foregoing Supplement, and Tract before published.*



**H** *HAU* or *Tau*, ט the last Letter in the *Hebrew* Alphabet, being in the initial Letter of טה in the *Plural*, טהים *integer, perfectus*, is according to our Conjecture, the *Mark* of a true Saint, of an *Israelite* indeed, of the *Man*,  
or

or Men, that will be secured, set apart, hid, and put out of the *Destroyer's* Way, Ezek. ix. 4. and this, because they are *מְקִימִים* perfected by Faith, Patience, and the Love of God.

This mystical prophetical *Mark*, is found to relate to, or be affirmed of four principal Men, 1. *Noah*, an eminent *Type* of *Christ*, to whom the ancient Rule and Dominion over the Creatures was in part restored, when they came together peaceably into the Ark; the Man to whom the original Charter, the first Blessing of Propagation and Dominion was renewed and confirm'd, Gen. ix. 9. whose Name imports Comforter and Restorer, who was an Instrument to remove and assuage the Curse, to repair the Ruines of the old World, and preserve a holy Seed, which should replenish the Earth once more with Man. This *Oecumenical Patriarch*, as I may style him, characterized, and distinguished by the *□*. Gen. vi. 9. — *Noah was a just Man, and perfect*, *מְקִימִים* is the Word.

The second Principal Man entitled to, and signalized with this *Mark*, is *Abraham*, the Founder of the *Jewish Church*, whose Faith being tried in the Fire as Gold is tried, and thereupon found precious, pure, perfect, and in all Things answering to what a Holy God had from the Beginning required of him; he became the *Father of all them that believe*, or shall

believe unto the End of the World. *This is that Abraham* unto whom it was said, I am *El-shaddai, the All-sufficient God*, walk before me, and be thou *perfect*, Gen. xvii. 1.

*Isaac* (tho' a Man of unquestioned Goodness, and one whose Honour abideth in its Verdure, and is perpetuated for the ever of this World, in that it hath pleased God to write himself the *God of Abraham, the God of Isaac, and the God of Jacob*) had yet an unspiritual and carnal Part which manifestly oversway'd him, and that in a Point of the utmost Moment; as when he desired to give *Esau* the Blessing, i. e. *Canaan*, or even *Heaven* it self, if it might have been, because he did eat of his Son's Venison, Gen. xxv. 28. whether this be the Reason, or whether there be any at all to be assigned for it, yet *Isaac* is not Historically, I mean, and in the Letter, signalized with the *ו*, but his Son *Jacob* (a Person in many respects, more remarkable than his Father) is, for of *Jacob*, (whom the *Θεός* surnamed *Israel*, Gen. xxxii. 28. and from whom the twelve Patriarchs sprang,) we have it particularly recorded, Gen. xxv. 27. that he was *וְיִשְׂרָאֵל* *vir Simplex*, sincere, plain, patient, one that had profited by the Labours he endured, by the Trials he underwent, and was in the Conclusion the more accomplished Man for his



his Sufferings. The last of our four Worthies is *Job*, to whose Virtues there is this *Divine Testimony* given, that He was likewise *an* a perfect and upright Man, one that feared God, and eschewed Evil; it was *Job's* great Happiness and Excellency that he feared always, Prov. xxviii. 14. Note it by the way, that this *Mark* is not of the *Law*, but of *Grace*; the *ἵστηται* standeth not for *ἡ* Lex. To be a perfect Man, therefore, is not to be a sinless Man, no, there will be an inherent Iniquity, more or less, in our corrupted Nature, to the very last: he then that hath the Imputation of Sin, may have notwithstanding the Approbation of God; *Job's* Words, some of them at least, favoured very much of Temerity, Impatience, Heat of Spirit; but Integrity and Uprightness preserved him, for he did not act a Part, or personate Religion, but was a religious Person, insomuch that his Sincerity shone through all. O! it is a great Matter when a Man's Heart is *right with God*, altho' his Works be defective thro' inadvertency, or culpable thro' Passion. Some ill Things were both said and done by *Asa*, King of *Judah*; he is taxed for being Wrath, very Wrath, without any just Cause to deserve it; He put *Hanani the Seer* in a Prison-house, the High Places were not taken away out of *Israel*, some of the People too be oppressed at such a Time, and did

did thus and thus, 2 Chron. cap. xv. with  
 a non obstante to all as it were, the Scrip-  
 ture giveth him this Character, 2 Chron.  
 v. 15, 17. — Nevertheless, the heart of  
 Aſa was perfect all his Days.

The ſining Pot, ſaith Solomon, is for  
 Silver, and the Furnace for Gold, Prov.  
 xvii. 3. but the Lord trieth the Hearts,  
 and when he hath ſo done, he ſetteth the  
 Tau, i. e. the Proof Stamp, or Perfection  
 Mark thereon.

Conjectural Thoughts concerning  
 ſome grand Occurrences and  
 Events ſpoken of in the xii, and  
 alſo xix, and xx Chapters of the  
 Revelations.

There is a *First*, and there is a *Second*  
*Reſurrection*, and theſe likewiſe true,  
 proper, and real Reſurrections, Rev. xx.  
 4, 5, 6. And I ſaw Thrones, and they  
 ſat upon them, and Judgment was given  
 unto them: and I ſaw the Souls of them  
 that were beheaded for the Witneſs of Jeſus,  
 and for the Word of God, and which had  
 not worſhipped the Beaſt, neither his  
 Image, neither had received his Mark upon  
 their Foreheads, or in their Hands, and  
 they lived and reigned with Chriſt a Thou-  
 ſand Years,

But

But the rest of the Dead lived not again until the Thousand Years were finished; this is the first Resurrection.

Blessed and holy is he that hath part in the first Resurrection; on such the second Death hath no Power; but they shall be the Priests of God and of Christ, and reign with him a thousand Years.

The Members of this first Resurrection are the Saints, and faithful People of God, in, and possibly before the Days of Noah, or Moses; which Primæval, noble Company, being raised up to Life by the immediate Power of Christ, approaching now unto our World, may be thought to make that splendid Figure and bright Appearance in the Heavens, Rev. xii. 1. And there appeared a great wonder in Heaven, a Woman clothed with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve Stars.

This is that Jerusalem which is above, and which is the Mother of us all, formerly said to be in Bondage with her Children, Gal. iv. 24. but is now made free by the Ἀπολύτρωσις τοῦ σώματος, Rom. viii. 23. Where note, that the Woman, though exalted to Honour, and lifted up from the Gates of the Grave, and Dust of Death, to Heaven, is not therefore without natural Affection, but esteemeth herself as a living Part of that labouring militant Church which as yet travelleth; and being, in this manner,



manner, one with her, as having the same Father, and constituting the same Mystical Body, she is through a holy Sympathy much concerned, and even in Pain till the Woman upon Earth be safe delivered of her Child, v. 2. There have been, as is somewhat probable, Synedrums, Sessions, and Judgments heretofore; Enoch also the Seventh from Adam prophesied of these, saying, Behold the Lord cometh with ten Thousands of his Saints to execute Judgment upon all, and to convince all that are ungodly among them, Jude 14, 15. Unto Mount Sinai, at the giving of the Law, the Lord did thus come with ten Thousands of his Saints, when possibly too, there might be a Judgment of the Antediluvian Prisoners, those quondam, disobedient Souls, for whose Repentance God waited in the Days of Noah.

At least, there will be one before that which is Final and conclusive at the End of the World, and Consummation of all Things; for Proof of which, see Dan. vii. 9, 26. Dan. xii. 2. Comp. Rev. xx. 4. Ps. lxvii. Ps. cxvi. 4. Ps. xcvi. Ps. cxlix. Joel iii. 2, 12. Zech. xiv. 4. now as there will be a Judgment antecedent to that which is called the last, so there will be a Resurrection antecedent to that which is General and Final, Rev. xx. 4. It is expressly said, it is Doctrinally delivered, 1 Thess. iv. 16. that the dead in Christ shall

shall rise first; who they are, the same Apostle will tell us, *Heb. xi. 13, 14.* These all died in Faith, not having received the Promises, but having seen them afar off, and were perswaded of them, and embraced them, and confessed that they were Strangers and Pilgrims on the Earth. To die in the Faith there spoken of, and to die in Christ, are Synonymous Expressions; consider the whole Chapter, and particularly v. 34, ----- 40. Women received their dead raised to life again: and others were tortured, not accepting Deliverance, that they might obtain a better Resurrection. And others had Trials of cruel Mockings and Scourgings, yea, moreover of Bonds and Imprisonments.

They were stoned, they were sawn asunder, were tempted, were slain, &c.

However, that of *1 Thess. iv. 16.* The dead in Christ shall rise first; these Words, I say, are not to be limited to the Martyrs, as if by dead in Christ, we were of necessity to understand the dead, or slain for the sake of Christ; neither on the other hand are the Martyrs to be excluded from all Meaning herein, but, we may be sure, are included as a principal Part. They who suffered Persecutions and Death for the pure worship of God being Martyrs under Omri, (when the Calf Worship was established by Statute Law, *Mic. vi. 16.*) under Ahab, and Jezebel, Athaliah, Manasses,

*nasses, Amon,* with other wicked Princes  
 and Governours, who are said to have shed  
 abundance of Blood, *2 Kings 24. 4.* They  
 who were persecuted, exil'd, and put to  
 cruel Deaths, in the Times of the *Mace-*  
*dees,* under the *Antiochus's,* or Tyrants  
 as bad as them, *Apostate Governours* of  
 the *Jews* themselves; all these Holy  
 Men and Women, with many others, Suf-  
 ferers in their several Generations, may  
 justly be reckoned to, yea deservedly  
 plac'd among the Number of them that  
 shall rise first; and these too, being of the  
 ancient *Style,* as belonging to the old  
*Church and Worship,* may fitly be both  
 described and understood by that Figura-  
 tive Expression of *Souls under the Altar;*  
 for though the *Primitive Christian Mar-*  
*tyrs* of the *Jewish Church,* with those of  
 the *Gentile Churches,* slain afterwards for  
 the Word of God, and Testimony which  
 they held, do more immediately present  
 themselves to our Consideration, in that  
 they are of a later Date, a fresher In-  
 stance, and supposed to be the more imme-  
 diate Object of St. *John's* Vision; yet are  
 not the *Martyrs* of former Ages, those  
 that were counted as Sheep for the Slaughter,  
 and for God's Sake killed all the Day long,  
 forgotten by him at last, but every of  
 them remembred in their own Order. The  
 Gospel was first preached to the lost Sheep  
 of the House of Israel. Salvation is of the  
 Jews,



*Jews*, who are primarily and properly, *the Children of the Kingdom*, Matt. viii. 12. and notwithstanding the Infidelity of many, the first *Church* that ever received the Gospel, the Doctrine, the Sacraments of the New Testament, was the *Jewish Church*, Act. ii. 41, 42, 47. *The first Resurrection* consequently should be of them, and for their Sakes, to whom chiefly the Promises were made, that so God's *chosen People*, and the Nation of which *Jesus* came, might in all Things have the Preeminence: the *Martyrs* of the *Gentile Churches*, a noble Army of them, shall also rise; but as Professors of Faith in the *Jews Messiah*, as adopted into their *Body*, and as reputed *Members* of the true *Christian Mother Church*, which originally was that of *Jerusalem*. The Children of the *first Resurrection*, will together with the *King of Saints* and *Angels*, sit in the *first Sessions* or *Judgment*, Dan. vii. 9, 10. Further yet, the *Children of the first Resurrection*, (whoever they be) and they of the *Millennium*, differ as much as *Celestial* and *Terrestrial*; the *Place* of the one being *Heaven*, the *Place* of *Abode* and *Residence* of the other being *Earth*, though melted down, great Part of it purg'd by Fires, and cast-anew.

The former of these have *Resurrection Bodies*, such as *St. Paul* describes, 1 Cor. cap. xv. the latter, for the Space they

they are to continue here, have as yet no other than *Mortal Bodies*, though Hail, Vivacious, Beautiful, Robust, and every way free from all that is sordid and squallid; being happily exempt from Diseases, Nuisances, Sickneses, and such Death as is *Penal*, and favoureth of the *Curse*.

Upon our *Lord's Descent* down to the outward *Orbit* of this World, where the *Pourlieus* of Earth and Heaven meet, a *War* commences, wherein the *Prince of the Power of the Air* is worsted, and thereupon maketh his Retreat downwards, *Rev. xii. 7, 8, 9. There was war in Heaven; Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels; And prevailed not, neither was their Place found any more in Heaven. And the great Dragon was cast out, that old Serpent, called the Devil and Satan, which deceiveth the whole World, he was cast out into the Earth, and his Angels were cast out with him.*

*Wo* [from henceforward] to the *Inhabiters of the Earth and of the Sea*. — We have said before, that there will be a compleat, personal, *bodily Resurrection*, of Saints and *Martyrs*, the more Eminent of which will be *Assessors* with the *Son of Man*, now taking upon him the *Character* and *Quality of Judge*.

This *Real Resurrection* doth, as an influential operative Cause, precede the  
Rising

*Rising of the Witnesses, the Judgment of the great Whore, the Destruction of the false Prophet, the Perdition of Anti-christ, with other important Matters introductory to the Grand Millennial Revolution.*

May I be permitted to remark further, that, as in a former Resurrection, they who were raised up out of their Graves, are said to have gone *into the Holy City, and to have appeared unto many*, Matt. xxvii. 53. so it may be rational enough to suppose that the like will be done in the *Resurrection* we are now speaking of; as that there will be *solemn and frequent Appearances* of those *Saints*, whom we suppose to have obtained a *Resurrection* some time before the *Millennium* doth commence; and such *Apparitions*, with other strange, unusual *Phenomena*, will excite, agitate, and powerfully dispose the Minds both of the *Jews* and *Christians* that then shall be; dispose them, I say, to *search the Scriptures*, to confer among themselves, *Mal. iii. 16.* to contemplate, to pray, to Prophecie; and all this in order to receive some higher Motions and impulses of the Holy Spirit.

*Satan* in the mean while being thus dispossessed of the *Heavenly Places*, and cast out unto the Dunghil of this Earth, will thereupon wonderfully distress the *Church*, the Extremity of which Persecution will continue for 1260 Days; and

T

when



when this very sore, but short Trial, is  
 well over, then the Woman who was forced  
 to fly into the Wilderness for Shelter, will  
 dare to shew herself openly to the great  
 Terror of them that afflicted her. The  
 Witnesses increasing by Persecutions, and  
 multiplying by Deaths, will at length  
 stand upon their Feet, an exceeding great  
 Army, and being now inspired with a  
 supernatural Fortitude and Zeal, will  
 ride on prosperously, and make quick Ad-  
 vances, avenging themselves of their cruel  
 Persecutors, and treading down their En-  
 mies on every side, until the Lord shall send  
 forth Judgment unto Victory, Matt. xii. 20.

The Apostle Paul makes mention of a  
 Family in Earth, and a Family in Heaven;  
 Ephes. iii. 14, 15. of whom the whole Fa-  
 mily in Heaven and Earth is named.

Upon which Words, the Reverend and  
 learned Dr. Whitby gives us this Comment;  
 Upon Gal. iii. 26, the whole Family. It is fre-  
 quent with the Jews to make mention  
 of the Angels as the Family in Heaven,  
 and of Men, especially those that are in  
 Covenant with God, as his Family on  
 Earth, as when they say, God doeth nothing  
 but he first consults with his Family  
 above, that is, with the Angels;  
 and that he that adds himself to the  
 Study of the Divine Law, for the sake of  
 the Law, conciliates to himself Peace  
 with the Family above, and with the Fa-  
 mily

*mily below; that is, with Angels in Hea-*  
*ven, and Men on Earth. They are also*  
*called ~~only with~~ The Saints above, Caryl.*  
*in Job c. xvi. 15. and the Sons of God, as*  
*in those Words of I Job ii. 6. lii. 1. 8. And*  
*on a Day ~~claim~~ ~~appeal~~ ~~are~~ the Sons of*  
*God: And cap. xxxviii. 7. where wast*  
*thou when ~~appeal~~ ~~are~~ All the Sons of God*  
*shouted for joy? and so are all true Bel-*  
*lievers styled; for, ~~as many as believed,~~*  
*he gave Power to be called the Sons of God,*  
*John. i. 12. and they at the Resurrection*  
*shall be like the Angels, and be the Sons of*  
*God, Luk. xxi. 36. Now there being such*  
*a Cognation between the two Families in*  
*Heaven and Earth, hence it is, that a*  
*Revolution in the one, I doth proportiona-*  
*bly infer a Revolution in the other, and*  
*Change made in the Family above, bring-*  
*eth on a Change in the Family below,*  
*thus the Resurrection and Exaltation of*  
*the Saints and Martyrs into the Heavenly*  
*Places with Christ Jesus, doth fore-run,*  
*and soon afterwards produce a Revolution*  
*of this Earth, a Vivification of the dead*  
*Church of the Jews, a Resuscitation of*  
*the ten Tribes, in order to an everlasting*  
*Settlement in their promised Canaan, Jer. iii.*  
*18. Ezek. xxxvii. 22, 23, 24, 25. Joel iii. 10.*  
*Is there an ~~Απολύτρωσις τῶ σώματος~~ a Redemp-*  
*tion of the Body from Corruption: it will not*  
*be long before there be an ~~Απολύτρωσις τῆς νεψ-~~*  
*~~νοῦς~~, A Redemption of the purchased Posses-*

first by the former ~~name~~ I mean the com-  
 pleat *Resurrection of the Saints*, whose  
 proper Place is *Heaven*, where they  
 are ~~in~~ *Equal* to the *Angels*, *Eukl.*  
*xv. 36.* by the latter I understand in ge-  
 neral, the *Church* or *Family* below, in  
 particular, the *Jews*, who are ~~in~~ *Redeemed*, *I. Pet. iii. 9.* *Exod. xv. 16.* *A*  
*purchased People*, *Pf. lxxiv. 21.* as their  
*Land* is a *purchased Land*, called there-  
 fore, the *Mountain of God's Inheritance*,  
*Exod. xv. 17.* *An Inheritance purchased*  
*with his own right Hand*, *Pf. lxxviii. 34.*  
 upon which very Account doth he put in  
 a Claim paramount to all others, saying,  
*The Land shall not be sold for ever, for the*  
*Land is mine*, *Lev. xxv. 23.* see *Pf.*  
*lxxix. 1.* now the *Redemption* of this  
 double *Purchase*, the *Recovery of God's*  
*Land*, and the actual *Restoration* of  
*Israel*, the *Beloved Nation*, will be begun;  
 we say, at or about the *Seventieth Jubilee*  
 in our Account, carried on, and perfected  
 as to all innocent earthly Felicity, in the  
*Millennium*. Rejoyce O ye Nations, *with*  
*his People*: for he will *avenge the Blood*  
*of his Servants*, and will *render Vengeance*  
*to his Adversaries*, and will be *merciful to*  
*his Land*, and to *his People*, *Deut. xxxii. 43.*

On the other Hand, (to sute our oppo-  
 site Parallel) is the strong Man's House  
 invaded now at last by a stronger? is the  
 wicked Family above disturb'd? then let  
 the



the wicked Family upon Earth look to it the Effects of a War among the Angels, may well be dreaded by the Sinners of this World; for, once more yet, is there an utter Expulsion of *Satan* and his Angels out of the *Exempta*, *Ephes. vi. 12.* Those high celestial Places? Is this, I say, done? lo, the Vials of consuming Wrath are forthwith poured out upon the Kingdoms of Darkness here below. *Babylon* the great, so oft made *drunken with the Blood of Saints*, cometh now afresh into remembrance before God, *Rev. xvi. 19.* a vast Sacrifice of Blood is preparing to be made, *Isa. xxxiv. 6.* the Divine Judgments are upon the Wing, in full and speedy Execution; and now the Sentinel Angel standing in the Sun, hath bidden his voracious Guests, he hath lifted up his Voice, and cried aloud to them, *Ho, all ye Beasts of the Field come to devour,* and all ye Fowls of the Air that love Carnage, *come ye to the Supper of the great God, Rev. xix. 17, 18.* And I saw an Angel standing in the Sun, and he cried with a loud Voice, saying, to all the Fowls that fly in the midst of Heaven, *Come and gather your selves together unto the Supper of the Great God.*

*That ye may eat the Flesh of Kings, and the Flesh of Captains, and the Flesh of mighty Men, and the Flesh of Horses, and of them that sit on them, and the Flesh of*

*all Men, both free and bond, both small and great.*

*Some few Speculations on the  
xxxivth Chapter of Ezekiel.*

This Chapter, as I must needs think, doth, in the spiritual and mystical Sense thereof, contain a *Prophetick Description* of the corrupt State of Religion, which hath been since the Exaltation of the Church in *Constantine's* and *Theodosius's* Reign; the succeeding Growth of the *Papacy* is now, and shall more remarkably shew it self in Times to come. The six first Verses set forth to us the Sin of the *Shepherds*, who are censured for taking a special Care of themselves, and as notoriously neglecting or starving others.

*Wo be to the Shepherds of Israel that do feed themselves: should not the Shepherds feed the Flocks?*

*Ye eat the Fat, and ye cloath you with the Wool, ye kill them that are fed: but ye feed not the Flock.*

*The diseased have ye not strengthened, neither have ye healed that which was Sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them.*

*And*

And they were scattered because there was no Shepherd, and they became Meat to all the Beasts of the Field, when they were scattered.

My Sheep wandered through all the Mountains, and upon every High Hill, yea, my Flock was scattered upon all the Face of the Earth, and none did search or seek after them.

This, as here foretold, will appear to be their Case exactly, if we reflect upon the hard Usage, and call well to Mind the harsh Treatment, which God's People, The Jews I mean, cast out of his Favour for a while, have received from the Christians of all Ages and Places. It may *Secondarily* be applied likewise to the Cruelties and Persecutions that have been practised upon the Followers of Christ, them especially, that have professed a more pure Religion, and which are the true *Spiritual Israel* of God, comp. *Zach. xi. 15, 16, 17.* And the Lord said unto me, Take unto thee yet the Instruments of a foolish Shepherd.

For lo, I will raise up a Shepherd in the Land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that which standeth still; but he shall eat the Flesh of the Fat, and tear their Cloaths in Pieces.



After the Reproof of these *Shepherds*, follow the *Divine Judgment*, threatned against them, v. 7, 8, 9, 10. Therefore ye *Shepherds*, hear the Word of the Lord.

As I live, saith the Lord God, surely because my Flock became a Prey, and my Flock became Meat to every Beast of the Field, because there was no Shepherd, neither did my Shepherds feed my Flock, nor search for my Flock, but the Shepherds fed themselves, and not my Flock. Therefore O ye *Shepherds*, hear the Word of the Lord.

Thus saith the Lord God, Behold, I am against the *Shepherds*, and I will require my Flock at their Hand, and cause them to cease from feeding them, neither shall the *Shepherds* feed themselves any more; for I will deliver my Flock from their Mouth, that they may not be Meat for them.

From thence to v. 18. we have an Account of God's Care and comfortable Provision for his Flock, expressed by gracious Promises of seeking out the *Sheep*, v. 11, 12. of reducing or gathering them being found, v. 13. of feeding them being gathered, v. 14, 15. of healing and strengthening, v. 16. after which followeth, a Denunciation of Judgment against the Fat and Strong. And now let us scan some of the Particulars. For thus saith the Lord God, Behold, I, even I will

will both search my Sheep, and seek them out.

As a Shepherd seeketh out his Flock in the Day that he is among his Sheep that are scattered; so will I seek out my Sheep, and will deliver them out of all Places where they have been scattered in the cloudy and dark Day.

And I will bring them out from the People, and gather them from the Countries, and will bring them to their own Land, and feed them upon the Mountains of Israel, by the Rivers, and in all the inhabited Places of the Country.

I will feed them in a good Pasture, and upon the high Mountains of Israel shall their Fold be: there shall they lie in a good Fold, and in a fat Pasture shall they feed upon the Mountains of Israel. I will feed my Flock, and I will cause them to lie down, saith the Lord God, v. 11, 12, 13, 14, 15.

Nothing of this (comparatively speaking) hath been fulfilled, in manner and measure, I mean, as shall be hereafter; and now mark well the contents of the following Verses, 16, 17. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was Sick: but I will destroy the Fat and the Strong, I will feed them with Judgment.

And

And as for you, O my Flock, I have said  
the Lord God, Behold, I judge between Cattle  
the small Cattle, between the Rams and the  
He goats. <sup>and between the goats and the sheep</sup>  
The Flock at this very time, is most cer-  
tainly the Stray or lost Sheep, which being  
so, most certain again it is, that the good  
Shepherd will not forget to seek, no nor  
give over seeking, till he have found the  
Sheep which he had lost; and when he shall  
have found it, he will, as it is in the Para-  
ble, lay the same upon his Shoulders, and  
bring it home with rejoycing, yea more,  
he will call together his Friends and  
Neighbours, saying unto them, Rejoyce with  
me, for I have found my Sheep which was  
lost, Luk. xv. 4, 5, 6. This calling toge-  
ther of Friends and Neighbours, may pos-  
sibly be added, to signify the general and  
universal Calling of the Gentiles, as also  
that Publick and universal Joy, which  
then shall be throughout the World:  
comp. Matt. xviii. 12, 13. Jerem. 1. 6.  
My People have been like lost Sheep: their  
Shepherds have caused them to go astray,  
they have turned them away on the Moun-  
tains: they have gone from Mountain to  
Hill, they have forgotten their resting  
Place, see Ps. cxix. 176. Isa. liii. 6. The  
Jews (whose Faith through God's won-  
derful Care of, and Compassion towards  
that People, hitherto faileth not) retain  
this firm Persuasion among them, that  
God



God will yet seek them out; wherever dispersed, or however distressed, and bring them back once more unto their testing Place. Bishop Patrick and *Lev. xxiii. 40.* tells us, that the *Rabbins* call the Feast of *Tabernacles* by the Name of *Hosanna*; and the last Day of it they call *Hosanna Rabbis*; at which time they often repeat this in their Prayers, as appears by their *Minhagim*, (or Books of Rituals) Saying,

For thy sake, O our Creator, *Hosanna.*

For thy sake, O our Redeemer, *Hosanna.*

For thy sake, O our Seeker, *Hosanna.*

This great Day of God's Deliverance, so eminent for the Salvation of his People, (through the Appearance of the chief Shepherd,) *Heb. xiii. 20. 1 Pet. v. 4.* will be no less eminent and famous for the Punishment, and utter Destruction of all those Shepherds and Rulers which shall be found guilty of *Mis-Administration*, *v. 16.* — but *I will destroy the Fat, and the Strong, I will feed them with Judgment.* It is plain to me, and indeed may be as plain to any considering Person, that those Words of our Blessed Saviour, *Matt. xxv. 31, 32, 33.* refer to that Prophecy; true Judgment will be given in that glorious Day, and a notable Distinction made between the *poor despised Sheep*, and the wanton proud *He-goats*, which were continually thrusting and pushing at them;

(( 300 ))

them, *iv. 20, 21, 22.* Therefore, thus saith the Lord God unto them, Behold, I, even I will judge between the fat Cattle, and between the lean Cattle. Because ye have thrust with Side, and with Shoulder, and pushed all the Diseased with your Horns, till ye have scattered them abroad. Therefore will I save my Flock, and they shall no more be a Prey, &c. the same is in Effect said by the Prophet Zechary c. x. 3. Mine Anger was kindled against the Shepherds, and I punished the Goats: for the Lord of Hosts hath visited his Flock, the House of Judah.

But, (to return to Ezekiel, v. 18, 19.) Seemeth it a small Thing to you to have eaten up the good Pasture, but ye must tread down with your Feet, the residue of your Pastures? and to have drunk of the deep Waters, but you must foul the residue with your Feet? And as for my Flock, they eat that which ye have troden with your Feet: and they drink that which ye have fouled with your Feet. These two Verses, if understood literally, seem to carry in them a taunting Reproof of the Kings, Princes, Potentates, and great Ones of this World, who do either possess, or unjustly seize upon the Fat and rich Pastures of the Earth; and what they use not for themselves, are wont to trample down and spoil, that others may not reap the Benefit: a Thing most

most true to be affirmed of the Turk in particular, who doth *Politickly*, and purposely suffer many Places in his vastly wide Dominions, to lye wast, and among them, *the Holy Land* for one, he doth in very deed *drink of the deep Waters*, and *soil the residue of them with his Feet*. And as for my Flock (who in that they are my first-born have right to the double Portion) *they eat that which ye have troden with your Feet*. The poor Jew is fain to take up with what he can get, for to this Day do they continue in a wandering, flitting, precarious, and uncertain State of Life, *without King, without Ephod*, i. e. Priest, *without a Sacrifice, without a City or resting Place* of their own, being for the most part Traders and Traffickers among the Nations, with whom, *durante beneplacito*, as it were, they are permitted to sojourn. 2<sup>dly</sup>, Let the Words be taken in the *Allegory*, and so interpreted, they may *mystically* represent the *Prostitution of Scriptures*, and the *treading down some sacred Truths* contain'd therein; the Gospel or Word of the Kingdom, is in it self, as a *Field* that is sown with *good Corn*, not mixt with *Tares*, not laid out as a Common for every, or any Beast to graze in, but fenced; it is comparable to *fine Wheat well winnowed with the Shovel and the Fan*; again, *pure Doctrines* are fitly resembled to a *Well of Life*,



*Life, and to Streams of living Water;* now here, are some charged with the *troubling, and defiling, the mudding and disturbing* of these Waters, *Living Waters*, which were first derived to the Churches from pure *Fountains, i. e. Apostolical Teaching, and Traditions.* Now if you ask, who are the Men? and who, above others, are the Criminals, that stand thus impeached? *Ans. Popes, Councils, Casuists, School-men, Aristotelians, Cartesianes, and other Dogmatists;* these, I say, with their Philosophical Opinions, Determinations, *Decrees, &c.* have unhappily mudded and corrupted the Waters of Life, *i. e.* pure Springs of God's Holy Word, insomuch that they cannot be drank of; either with safety or pleasure. The remaining Part of the Chapter is taken up with such Promises, such Declarations, such irrevocable Assurances of Mercy, as beyond all contradiction have a respect to future Times, and must wait for Ages yet to come, before they can have their just Completion. This is so plain and palpable a Truth, that I shall only write the Text out, from Verse 23<sup>d</sup> to the 31<sup>st</sup>, without any *Scholium*, or *Comment* thereupon.

*And I will set up one Shepherd over them, and he shall feed them, even my Servant David; he shall feed them, and he shall be their Shepherd.*

*And*

And I the Lord will be their God, and my Servant David a Prince among them. I the Lord have spoken it.

And I will make with them a Covenant of Peace, and I will cause the evil Beasts to cease out of the Land: and they shall dwell safely in the Wilderness, and sleep in the Woods.

And I will make them and the Places round about my Hill a Blessing, and I will cause the Showers to come down in his Season: there shall be Showers of Blessing.

And the Tree of the Field shall yield her Fruit, and the Earth shall yield her Increase, and they shall dwell safely in their Land, and shall know that I am the Lord, when I have broken the Bonds of their Yoke, and delivered them out of the Hand of those that served themselves of them.

And they shall no more be a Prey to the Heathen, neither shall the Beasts of the Land devour them; but they shall dwell safely, and none shall make them afraid.

And I will raise up for them a Plant of Renown, and they shall be no more consumed with Hunger in the Land, neither bear the Shame of the Heathen any more.

Thus shall they know that I the Lord their God am with them, and that they, even the House of Israel, are my People, saith the Lord God.

And

*And ye my Flock are Men, the Flock of my Pasture, and I am your God, saith the Lord God.*

Some further Considerations of the King of Tyre, Prophetically denoting, and in a Figure pointing at the Church of Rome, as the same, in the latter Days, should become a notable Merchant, both Spiritual and Temporal.

*Note.* The Reader is here advertised, that some Hints are taken from the Pious and Learned Dr. H. More, *Myst. Iniq. Lib. 2. cap. xvi.* Some of his Expressions too, are here and there made use of; though I differ considerably from him, in the Application and Interpretation of the Prophecy.

The Spirit of God seems of set purpose to point out a true Interpretation, and to direct our Thoughts into the right Way, by the Transplanting so entirely the Phrases of the Vision of Tyre in *Ezekiel* and *Isaiab* into



to this Apocalyptick *Vision of Babylon*;  
 as if he had a Mind that we should  
 take notice of a second Appellation  
 of this *Pagan Christian City, Rome*,  
 that it is as well *Merchandizing Tyre*,  
 as *mystical Babylon*. Behold then how  
 lively that High Priest at *Rome* is set  
 out first in *Ezekiel*, under the Type  
 of the *King of Tyre*, Chap. xxviii. v. 2.  
*Son of Man, say unto the Prince of Tyre,*  
*Thus saith the Lord God, Because thine*  
*Heart is lifted up, and thou hast said,*  
*I am a God, I sit in the Seat of God,*  
*in the midst of the Seas; yet thou art a*  
*Man, and not God, though thou set thine*  
*Heart as the Heart of God; Is not this*  
*plainly he that sits betwixt the Seas in*  
*Italy, and exalts himself above every*  
*Thing that is called God? v. 3. Be-*  
*hold, thou art wiser than Daniel: there*  
*is no Secret that they can hide from thee:*  
 This sets out the pretended *Infallibility*  
 and un-erring Inspiration of that grand  
 pseudo-prophet at *Rome*, as it may also  
 glance at their exquisite Cunning and  
 Sagacity, and general Intelligence for  
 the Management of their Affairs; and  
 some interpret the Text of *Political*  
*Wisdom*, in which *Daniel* also was ex-  
 mious; and indeed the very *Pretence*  
 of *Infallibility in Divine Things*, is in  
 this false Prophet, only a *Trick of*  
*Policy*, and the Direction of their whole  
 V Frame

' Frame of Policy entirely carried on to  
 ' the getting of Power and Riches; in  
 ' Pursuance whereof, they will not stick  
 ' to alter, null, or abrogate the Laws,  
 ' Institutes, and Decrees of God himself,  
 ' which some would fancy to be alluded  
 ' to in the Name of *Daniel*, which sig-  
 ' nifies *the Judgment of God*, as if they  
 ' could make Laws and Decrees more  
 ' judiciously than he. " v. 4, 5. *With thy*  
*Wisdom, and with thy Understanding*  
*thou hast gotten thee Riches, and hast*  
*gotten Gold and Silver into thy Treasures.*  
*By thy great Wisdom and by thy Traffick*  
*hast thou increased thy Riches; and thy*  
*Heart is lifted up because of thy Riches.*  
 We have here a Prediction of that *mystical*  
*Trade*, which hath been for some time, is  
 now, and shall be further carried on by  
 all those busy and deceitful *Negotiators*  
 and *Factors* for the *Papacy*. v. 12. *Son*  
*of Man, take up a Lamentation upon the*  
*King of Tyre, and say unto him, Thus saith*  
*the Lord God, Thou sealest up the full Sum*  
*of Wisdom and perfect in Beauty:* that is  
 to say, there is no Policy nor Splendour  
 like that of the *Roman Bishop* and his  
 Court of Cardinals and Priests. ver. 13.  
*Thou hast been in Eden, the Garden of*  
*God; every precious Stone was thy Cover-*  
*ing, the Sardius, Topaz, and the Dia-*  
*mond, &c.* ver. 14. *Thou art the anoint-*  
*ed Cherub that covereth; and I have set*  
*thee*

thee so: Thou wast upon the holy Mountain of God, thou hast walked up and down in the midst of the Stones of Fire. The Sense is, thou art look'd upon as the Infallible Oracle of *Christendom*, (for from the *Cberubims* did God speak) and thou art also that High Priest walking in his Sacerdotal Vestmas, upon which were those glistering Stones that shone like Fire. The excessive Gorgeousness of the Papal Attire, (in which Vanity every one seeketh to excel the other) especially that of their *Triple Crown*, is noted by *Heylin*, Lib. 1. pag. 98. Thou was perfect in thy Ways from the Day that thou wast created, till Iniquity was found in thee, v. 15.

That is to say, there was no Evil nor Defect in thee, from thy being created *Bishop of Rome*, until thou didst degenerate into Superstition and Idolatry, and forsookest the first *Apostolick Laws* of thy Creation, and broughtest that sad *Apostacy* upon *Christendom*.

The Bishops or Popes of *Rome*, saith *Heylin*, were once famous for their eminent and sincere Profession of the Faith of *Christ*; when almost all the other Churches were either torn in Pieces by the Fury of *Schism*, or wasted and subverted by the Fraud of *Heresy*; in which regard, Appeals were frequently made to the Church of *Rome*,



' as a more competent Judge of the  
 ' Truth of Doctrine; the *Communion* of  
 ' it much desired by all true *Christians*,  
 ' and a repair thither for relief and shel-  
 ' ter in the Times of Trouble, made  
 ' by the *Orthodox* Professors under Per-  
 ' secution. And of these Times, and  
 ' this Condition of that Church, we are  
 ' to understand such Passages of the An-  
 ' cient Writers as magnify the Faith of  
 ' the Church of *Rome*, and set it as  
 ' above all the Batteries and Assaults  
 ' of *Heresy*, &c. Lib. i. p. 89.

By the *Multitude* of thy *Merchandise*  
 they have filled the midst of thee with  
*Violence*, and thou hast sinned: therefore  
 I will cast thee as profane out of the  
 Mountain of God, and I will destroy thee,  
 O covering Cherub, from the midst of the  
 Stones of Fire.

' By the multiplying of thy Merchan-  
 ' dises thou committest Injustice, (these  
 ' are thy κλέμματα Apoc. 9. 21.) and hast  
 ' laid violent Hands on those that speak  
 ' against these *ungodly Tradings*, and  
 ' hast also slain the *Witnesses* of the  
 ' Truth; wherefore thou shalt sit no  
 ' longer on seven-hilled *Rome*, which is  
 ' holy for the Profession of the Name of  
 ' my Son *Christ*; but I will bring thee  
 ' down, who pretendest to be universal  
 ' Oracle, and *High Priest* over *Christen-*  
 ' dom, and strip thee out of thy Sacerdo-  
 ' tal

tal Garments, that glister with precious  
Stones like Fire, and thus I will de-  
stroy thee.

Ver. 17. *Thy Heart was lifted up be-  
cause of thy Beauty, thou hast corrupted  
thy Wisdom by reason of thy Brightness;  
I will cast thee to the Ground: I will lay  
thee before Kings, that they may behold  
thee.*

Ver. 18. *Thou hast defiled thy Sanctu-  
aries by the Multitude of thine Iniquities,  
by the Iniquity of thy Traffick; therefore  
will I bring forth a Fire from the midst  
of thee, it shall devour thee; and I will  
bring thee to Ashes upon the Earth, in  
the Sight of all them that beheld thee.*

The Vision is so naturally applicable  
to the same that the *Whore of Babylon*  
is, and so hardly applicable in some  
Passages to the *King of Tyre*, that it is  
no small Assurance, but that the chief  
Scope of the Prophecy respects rather the  
*Bishop of Rome*, than the *Tyrian Prince*;  
of which we may be further assured  
by that other Prophecy to the same  
Sense in *Esay* cap. xxiii. *Forerius* says  
expresly, that *John* seems to understand  
*Civitatem Anti-christianorum*, by this  
City of *Tyre*, in *Apoc.* c. xviii. though  
he names not the City, v. 19. *Alas,*  
*alas, that great City wherein were made*  
*rich all that had Ships in the Sea.* By  
*Tyre* then is to be understood *Rome*, as

appears (besides what we have already noted) from *Iſa. xxiii. 8. Who hath taken this Counsel against Tyre the Crowning City, whose Merchants are Princes, whose Traffickers are the honourable of the Earth?*

I omit to take notice how patly the *Crowning City* fits that Polity, that, *in ordine ad Spiritualia*, pretends to a right of taking off, and putting on the Crowns of Kings and Emperors, and hath done it with the greatest Insultation imaginable: I only note that the rest answers exactly to *Apoc. xviii. 23. Thy Merchants are the great Men of the Earth, as here, Princes and honourable of the Earth.* How well these Terms agree to the Grandeur of the Pope and Cardinals, and such great Persons of that Church, is obvious to every one to conceive.

It is sutable to mystick Interpretations, and cannot but be expected that those Nations that were Enemies to the *Jews*, should also bear the Type of such as should be found the Enemies of the true Church of Christ: and that the Prophets predicting Things of them in reference to the first Completion, which is Literal, should in the Exaltedness of their Spirit, be raised into such Expressions as were more sutable to those whose Types they were, than to



' to themselves; in such sort as several  
 ' Prophecies concerning *Christ* are framed,  
 ' and noted accordingly by Interpreters;  
 ' which are either purely Allegorical,  
 ' or Mixt. *Myst. Godl.* 87. c. 7. *Sett.*  
 ' 3, 4. And truly, I think these two  
 ' Visions of *Tyre*, so perfect Predictions  
 ' of *Anti-christ* and his Fall, that they  
 ' deserve to be received into the Num-  
 ' ber of the second Kind, there being  
 ' that in them which will not suite with  
 ' the first Completion of them. Amongst  
 ' which is *Tyre's* being called *Whore*, and  
 ' her being said, *to commit Fornication*  
 ' *with all the Kings of the Earth*; which  
 ' is no tolerable Sense, understood *lite-*  
 ' *rally* of *Tyrus*, but easily and naturally  
 ' understood of *Rome Anti-christian*.

These Prophecies of the Prince of *Tyre*,  
 frequently before mentioned, have (as  
 I humbly conceive) a more ample Intend-  
 ment in them, and a larger Scope than  
 hath been assigned to them by the *Learned*  
 Doctor, there being to my Apprehension,  
 a certain ultimate and more express Ob-  
 ject yet, to which some Parts, or some  
 Branches of the Vision may and must be  
 referred. That my Sense and Meaning,  
 as to the present Matter, may appear  
 more distinctly; I shall propose some few  
 Particulars to be considered of. The  
 Holy Scripture hath declared, that before  
 the Lord comes to *judge the World with*

*Equity, and the People with his Truth, The Gospel must first be published among all Nations. Preached unto every Creature under Heaven, Mar. xlii. 10. Matt. xxiv. 14. There was, we know, in our Saviour's Days, a notable blind Zeal stirring among the Church Governours for making Converts to their Religion, which occasioned Him to say; Wo unto you Scribes and Pharisees, Hypocrites; for ye compass Sea and Land to make one Proselyte, and when he is made, ye make him twofold more the Child of Hell than your selves. Just so it is now: Missionaries are sent with a fair Show, and a great deal of seeming Zeal, to convert the Nations; but verily they preach themselves, and not Christ Jesus; they do wretchedly Adulterate the Word of God, dealing deceitfully, vending corrupt spiritual Ware, and making an impure Traffique of the Gospel, which, to verify our Saviour's Word, shall be preached in all Places, before his second coming to this World of ours, altho' it be in the Name, rather than the Thing, Luk. xviii. 8. The Place pointed to by the Prophecy, and whither the Missionaries, the Jesuites, and others of them resort in most Abundance, is the East, more expressly yet, Indosthan, the Empire of the Great Mogol, Bengala, Siam, China, &c. The Roman Pontiff (rightly denominated Prince of Tyre, from*

from the *Scarlet* and *Tyrian Purple* which he wears) loveth the *Eden* of this World, *Ezek. xxviii. 13.* *Thou hast been in Eden, the Garden of God; every precious Stone was thy Covering, &c.* The *European*, and more particularly, the *Italian Courts*, are rich, beautiful, and splendid; but not comparable by many Degrees, to that Splendour and Magnificence which is seen in the *East*: they have nothing equal to the immense Riches, the solid Wealth, the intrinick Value of Goods, and vastly accumulated Substance of those mighty Monarchs. *Italy* indeed may be called the *Garden of Men*, as wherein they have shewn their Art and Skill to the utmost; but *Eastward lies the Garden of God*, far exceeding and surpassing that which is made by Men; Nature being an over-match to Art; for here certainly, more conspicuously than any where else, are the Blessings of Heaven and Earth conjoyn'd. The fattening Dews, and Pearly Deep, that coucheth beneath. The precious Fruits brought forth by the Sun, and precious Things put forth by the Moon here, are those chief Things of the ancient Mountains, those precious things of the lasting Hills. Thou (saith the Vision) art the anointed Cherub that covereth — thou hast walked up and down in the midst of the Stones of Fire. The name Cherub, sheweth him to



to be the *Angel of some Church*; and that he pertaineth to the *Sanctuary*, his being called the *Prince of Tyre*, and being anointed likewise, as temporal Princes are, sheweth moreover, and that in a very significant Manner, the assumed Royalty and Supremacy of this *Cherub Bishop*, for he is that Lofty *Cherub* above all his his Fellows, *which covereth*, viz. his Head with a *Triple Crown*, *Thou wast upon the Holy Mountain of God*, *Rome Christian* is, at least-wise should be, that holy Mountain. His walking in the midst of the *Stones of Fire*, doth well signify that more than Imperial Majesty and Splendour in the *Pope's Habilitments*, as it is said of this *King of Tyre*, *every precious Stone was thy covering* — Contemplate the *Bishop of Rome*, as going from his Palace to receive the Glory of a Coronation, or otherwise in some solemn Procession to *St. Peter's*, or *St. John de Lateran*, when the Church is illuminated with the precious Light of Jewels, and reflecteth Beams of Gold, in one such Sight as this is, you would easily learn the Meaning of the Vision which representeth this mystical *Prince of Tyre*, as walking up and down in the midst of the *Stones of Fire*. *Thou hast defiled thy Sanctuaries, by the multitude of thine Iniquities, by the Iniquity of thy Traffick, &c.* These Words do lead us to a more direct and particular Con-

Consideration of this *Prince of Merchants*, who in the Spirit and Mystery, is the Correspondent and *Antitype* to the *Prince of Tyre*, the greatest of Merchants in his Day. *Rome* (saith Mr. *Brightman*, p. 958.) is compared to *Tyrus*, because it is no less famous a Marting Place of spiritual Things, than *Tyrus* was famous of old for venting those Commodities that serve for the Delights of this present Life; as we may see in Pope *Alexander*, upon whom these Verses were made, and were chanted in every one's Mouth.

*Vendit Alexander claves, Altaria  
Christum*

*Vendere jure potest, emerat ille prius.*

*Sextus Tarquinius, Sextus Nero, Sextus  
& ipse.*

*Semper sub Sextis, perdita Roma fuit.*

But *Baptista Mantuanus* hath versified more fully and plainly, not of *Alexander* the VI. alone, but of all the *Crue*.

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*Venalia nobis  
Templa, Sacerdotes, Altaria, Sacra,  
coronæ.*

*Ignis, Thura, Preces, Cælum est venale  
Deusque.*

Dr. *More* likewise inclineth to the Allegorick Sense, *Myst. Iniq: l. 2. c. 15.*  
there

' there is another Thing, to wit, the turning  
 ' hind; which is the turning of the  
 ' Church of God into a Mart or Fair, by  
 ' those Religious Nundinations, and Col-  
 ' lations of Ecclesiastick Preferments, for  
 ' mere secular Interest; the turning the  
 ' Exercise of Christian Offices into a  
 ' mere Trade of Gain for the Priests, of  
 ' what Dignity soever. *ἐμπόριον τῆς γῆς*  
 ' In the same Place, taking occasion to  
 ' explain some Part of xviii<sup>th</sup> Chap. of the  
 ' Revelations, particularly *Ὁ ἄνθρωπος ὁ ἐμ-  
 ' πορεύων τὴν γῆν* *the Merchants of the Earth shall weep  
 ' and mourn over her.* By the *ἐμπόριον τῆς γῆς*,  
 ' He understandeth Ecclesiastical Persons  
 ' that Traffick in the Church, where all  
 ' is supposed to pass, or be disposed of  
 ' for Money, or earthly Interest: and  
 ' therefore in reproach they are called  
 ' the Merchants of the Earth, though  
 ' otherwise their Titles and Professions  
 ' point to nothing but Christ, and God,  
 ' and Heaven; Divine, Holy, Sacred, or  
 ' Religious, being the external Badge of  
 ' them all.

This Exposition may be allowed to  
 speak the Truth, but not the whole  
 Truth, because a *real Temporal Mer-  
 chandize* seems to be implied, no less than  
 a Spiritual one. And certainly if the Re-  
 ligion of *Roman Catholicks* be once well  
 planted in the *East*, and the new Chri-  
 stian Converts become Numerous, and  
 should



should withal be made *Devoto's* or *Bigots* to the Interest of the *Papacy*, a vast Flow of Merchandize would thereupon ensue, and a great Door of Trade and Commerce must of consequence be opened; to the farther Enriching of *Italy*, and other *Catholick Common-wealths and Kingdoms*, especially the *Ecclesiasticks*. What notable Managers that designing holy Tribe are for themselves, and how industrious to enlarge their Revenues, appears abundantly by their Practice in *Italy*, where they are most predominant, and where they have in a manner drawn the Riches of the whole Country into their Churches, Convents, Colleges, Schools, Hospitals. It is the common Remark of most who write their Travels into Popish Countries, that there is a vast and dead Wealth lying in the Hands of the Churchmen (\*) One that understood the State of this Kingdom, viz. *Naples*, well, assured me, that if it were divided into five Parts, upon a strict Survey it would be found that the Church-men had four Parts of the five, which he made out thus: They have in Soil above the Half of the Whole, which is two and a half: and in Tythes, and Gifts, and Legacies, they have one and a

half more; for no Man dieth without leaving a considerable Legacy to some Church, or some Convent. The Wealth that one sees in the City of Naples alone, passeth imagination; there are four and twenty Houses of the Order of the *Dominicans* of both Sexes, and two and twenty of the *Franciscans*, seven of the *Jesuites*, besides the Convents of the *Olivetans*, the *Theatines*, the *Carmelites*, the *Benedictines*, and above all for Situation and Riches the *Carthusians* on the top of the Hill that lieth over the Town, the Riches of the *Annunciata* are prodigious: it is the greatest Hospital in the World, the Revenue is said to be four hundred thousand Crowns a Year — From hence, and what may be observed in many other Places besides Naples, one is left to infer what these crafty Merchants will do when (under the specious Pretence of Propagating Religion) they shall have got sure footing among the *Eastern Nations*, and wrought themselves into the Wealth of both the *Indies*, towards which they have made no small Progress and Advance already by conquering *the one*, and using Pious Frauds, and Flattering Collusions, with *the other*. Father *Kircher*, a famous Philosopher and Mathematician, who either was a *Missionary*, or accompanied, and assisted them that were,

were, who wrote also a Tract called *China Illustrata*, reporteth, that in his Time they had a vast Number of Oratories and Missions throughout the several Provinces of *China*, with about 200 Churches and Privileged Places, Residences; and that they were building Colleges, and had already made two hundred thousand Converts. The *Jesuits*, as is well known, are obliged by their Vow of Mission to go whithersoever the Pope shall send them, whether it be to preach the Gospel among the *Infidel Nations*, or upon some other grand Design conducing to the Interest or Dignity of the *Roman Church*. Now these, I know not how, are qualified for the Business of Merchants, Governours, Privy Counsellours, as well, nay perhaps much better than they be for the *Work of Missionaries or Apostles*; they being not simply Lay, nor Priests, not merely Secular, nor Regular, but all together; *Children skilful in Politicks*, well qualified, *cunning in Knowledge*, and *understanding Science*, and such as have Ability in them to stand in *Kings Palaces*. Other Monks and Friars, suppose *Carmelites*, *Capuchins*, *Dominicans*, &c. may be sent by the Pope or Bishops to convert Infidels and Schismatics; but of the former, to wit, *Jesuits*, *Heylin* saith they are now the greatest Scholars, subtillest Politicians, and



and chiefeſt Upholders of the *Romiſh* See; ſo that the only Way to re-eſtabliſh the *Romiſh Religion* in any Land, is to Plant a College of *Jeſuites* in it. Thus he. Certainly they are abſolute Maſters of Inſinuation and Addreſs, and being bleſſed with a twofold Gift, a double Faculty, *viz.* of *making Converts*, and *making Merchandize*, they may well be ſuppoſed, from very ſmall Beginnings, to carry on their Work to the deſired Perfection, and obtain their End. The forementioned Biſhop *Burnet*, making his Remarques on what occurred to him at *Naples*, puts in this among others, p. 194. The *Jeſuits* are great *Merchants* here; their Wine-cellar is a vaſt Vault, and holds above a Thouſand Hogſheads, and the beſt *Wine of Naples* is ſold by them; yet they do not retail it out ſo ſcandalouſly as the *Minims* do, who live on the great Square, before the Vice-Roy's Palace, and ſell out their Wine by retail: they pay no Duty, and have extraordinary good Wine, and are in the beſt Place of the Town for this Retail. — The Houſe groweth extream Rich, and hath one of the fineſt Chapels in all *Naples*; but, ſaith the Biſhop, the Trade ſeems very unbecoming Men of that Profeſſion, and of ſo ſtrict an Order.

Further off, in the *Eastern Parts* of the World, the ſame Men, with other of the

the like Religious Fraternities of them, are greater and more professed Merchants than they are in *Italy*. The Composers of the *Royal Atlas* tell us, p. 189. That in *Agra*, or *Indostan*, proper Cone of the most opime and fertile Countries in the *Indies*, the *Jesuits*, together with the Popish Merchants, have a Settlement, besides a Pension from the Great *Mogol*, and that there are reckoned twenty five thousand Christian Families, three parts of the Factory and Town of *Bacaim*, or *Bassaim*, belong to the *Jesuites*, who have a Share also in the Diamond Mines of *Narsinga*; *Goa*, famous for the *Inquisition*, is all of it in the Hands of *Roman Catholics*, viz. *Portuguese* and *Historiographers* tell us, that to be Vice-Roy of *Goa*, was (not many years ago) one of the best Posts in the World, for he had such Inferior Governments at his Disposal, as few Monarchs have the like; but excessive Pride, Lust, Cruelty, Covetousness, and Barbarity towards the Natives, have of late abridged them much both here and in the *Philippine Islands*, too. I need not enlarge my self more upon this Head, forasmuch as the *Missionaries* preaching corrupt, false Doctrines, and there being subtle Merchants, are Things sufficiently well known unto the World. However, my Design in mentioning these Matters, is not merely by way of

X

Invective,

Invective, but that I may herein, so far  
 as the Truth will give me leave, serve my  
 own Hypothesis, and shew that Rome, the  
 Presumptive Head of the Christian world,  
 is in the Antitype, that Luxurious, Sen-  
 sual, Merchandizing Tyre, which both  
 the Prophets speak of, *Isaiab* c. xxiii.  
 and *Ezekiel* c. xxvii, and xxviii. The Pa-  
 gano Christian, new Tyre, being as to  
 some very remarkable Circumstances pro-  
 figured in the old. We have before in-  
 sinuated, that the Oriental Kingdoms, I  
 mean Arabia Felix, and especially the  
 Country of the Great Mogol, are very  
 probably that Garden of God, intended  
 by those Words of the Prophet, *Thou  
 hast been in Eden, the Garden of God.*  
 May I be permitted to offer some few  
 Hints to the more candid and considering  
 Reader; *Bernier*, in his Letter to Mr.  
*Colbert*, the great Minister of France,  
 saith of *Indostan*, that it contains many  
 large Countries, some of which are so  
 fruitful, particularly *Bengal*, that they  
 exceed *Egypt* in Things necessary for Life,  
 beside many other Commodities that  
*Egypt* hath not; so rich are the Products,  
 so valuable the Traffique, such is the  
 Plenty, and such the Pleasures of *Ben-  
 gal*, as to occasion this Speech among  
 the Europeans, That there are a hundred  
 Gates for entering this Kingdom, but  
 none to come out again. The Land is  
 in



in most Places extream fertile, the like hardly to be seen, *Heylin* in his Description of *India*, lib. 3. pag. 191. The Country (saith he) to speak no more of it than it doth deserve) enjoyeth an exact Temperature of Air, two Summers, or one as long as two, and a double Increase, blest with all Things necessary to the Life of Man, or for Convenience and Delight; — Besides the most delicate Fruits, the choicest sort of Wood Trees of a singular Nature, it produces diverse Kinds of rare Creatures, Pearls and precious Stones, and such vast Quantities of Gold and Silver Mines, that the Ancients were perswaded that the Sand, the Stones, and the very Clods themselves, were Gold. The *Indian Commerce* is great in Spices, medicinal Drugs, Silks, fine Linen, &c. which turns to vast Account; but, what is more considerable still, they have inexhausted Mines of precious Stones, Fisheries, and Banks of Pearl. *Cachemire* (as the *Royal Atlas* describes it to us) is encompassed by Mountains, and narrow Passes, well watered, one of the most fruitful Provinces of the *Indies*, and called the *Mogol's Paradise*; because the Air is so temperate, that it abounds with all Things that make Life delightful. The People pretend to be come of the *Israelites* carried captive by *Salmanassar*. — The Name *Moses* is very common here, and

they have the Ruines of a Structure on a high Mountain called *Solomon's Throne*. The Hills next to the Plains are of a middling Height, covered with Trees, or Pastures fill'd with Cattle of all sorts, and Game of divers Kinds, but have no ravenous Beasts or Serpents. The Woods abound with Bees, and furnish Store of Wax, and Honey; in short, Travellers make it a perfect Land of Promise, that flows with Milk and Honey. The whole Country resembles a Garden of Evergreens, intermixed with Villages, Cornfields, Meadows, and Canals. The Kingdom of *Golconda* hath in it abundance of *Diamond Mines*. The Mine at *Gani*, a Town of the said Kingdom, is a large Rock, under part of a Mountain. No Part of the World, (saith the *Royal Atlas*) affords greater plenty of Diamonds, and of a better Water. Here are also *Topazes*, *Ametbysts*, *Spinel*s, *Heliotropes*, *Agats*, *Garnet*, *Chrystals*, &c. the Digging of them is a kind of Lottery to the Adventurers. *Siam* hath its *Diamond Mines*. The Kingdom of *Malabar*, hath a good store of the same. *Sardonyx*, a Mountain of *India* on this side *Ganges*, is full of Mines of those precious Stones which are called after the Name of the Mountain. In *Cambaya* are found *Quarries of Agate*: and Stones finer than *Porphyry* or *Marble* for building, are dug out of many of their

their Mountains; one considerable Branch of the Traffique in the Country of *Cannor*, is their *Hyacinths*, *Granates*, *Sapphires*, and *Rubies*. The Principal Wealth of the Kingdoms of *Pegu* and *Siam*, were from their *Rubies*, *Topazes*, *Sapphires*, *Agates*, *Emeralds*, *Chrystals*, *Amethysts*. The whitest, choicest, purest Ivory, is as a thing of no Account; it is of no Value hardly with them. Besides the inestimable, and, as I may say, incomprehensible Riches contained in the Bowels of the Earth, in their Rivers, in their Seas, and some Lakes into which the superstitious People throw Gold, Silver, precious Stones, and other valuable Things, by way of Offering; I say, besides all this, the Temples of their *Pagads*, their huge *Idols*, and lastly the Tombs and Sepulchres of their Kings, are, according to Custom, loaded and overloaded with immense Sums of Gold and Silver, and other the richest and most costly Moveables; to the End that they being thus accounted, and provided for, may want nothing that is convenient in the other World; which brings to remembrance that Saying of the Lord to his *Servant Cyrus*, *Isa. xlv. 3.* *I will give thee the Treasures of Darkness, and hidden Riches of secret Places;* since there are Mines, and Veins of the most precious Metals, Brass, Silver, Gold, and these here and there so pure, that



they need no refining; since there are in many Places also Diamond Mines, excellent Quarries of Stone, and some of Marble with natural Landskips, as if drawn by a Pencil. There being Hills, out of which thou may'st dig all manner of precious Stones, Agates, Jacinths, Chalcedonies, Amethysts, Emeralds, Sapphires, Rubies, Chrysolites, Beryls, &c. It should not seem Romantick, or strange, nor need we have recourse to an empty *Allegory* for Interpretation, but understand *literally* those Passages (or any the like we meet with) in Scripture, *Isa.* xli. 18, 19. *Isa.* lx. 17. cap. liv. 11, 12. *Rev.* xxi. 10, 11, and ver. 18. *And the Building of the Wall of it was of Jasper, and the City was pure Gold like unto clear Glass.* 19 — 21. *And the twelve Gates were twelve Pearls: every several Gate was of one Pearl; and the Street of the City was pure Gold, as it were transparent Glass.* It must be so, and otherwise than thus it cannot be, because then the King of all the Earth, by an indisputable Royalty, will claim the Gold and Silver Mines, *Hag.* ii. 8, 9. *The Silver is mine, and the Gold is mine, saith the Lord of Hosts.* *The Glory of this latter House, shall be greater than of the former, and in this Place will I give Peace, saith the Lord of Hosts.* Yea, then also will the Kings of the Nations round about, be proud to  
yodt
lay

lay their Crowns at the Feet of this most  
mighty Lord. All their Wealth, with  
joy and singing, as when we goeth with a  
Pipe to come into the Mountain of the Lord,  
will they bring to adorn and beautify  
New Jerusalem, Isa. lx. 5. 6. Tobit xiii.  
11. Rev. xxi. 24. We read of Solomon  
that all the Vessels of his several Palaces,  
and all his Furniture, was exceeding Rich,  
and that Silver in his Reign was common  
as the Stones or Pebbles; but behold! a  
greater than Solomon, or Solomon's Father,  
arise, even the great, the high, the true  
Melchisedech, King of Salem, that is  
King of Peace; then shall the Foundations  
be laid with Sapphires, then the Walls  
shall be garnished with Jaspers, Emeralds,  
Agates, Carbuncles, &c. Oar of purest  
Gold shall be as Dust or Sand in the High-  
ways, it shall be the Soil of the Streets  
of Jerusalem, which upon a clear shining  
after the Rain, will glisten like to bur-  
nished Gold, (especially when hardened by  
the Beating of the Horses Hoofs) and  
cast a lucid, fine, delightful Colour (b)

There is a sort of transparent Marble, very choice and  
rare, *Marmor Candens ad Modum Margaritarum*. A Marble  
that shineth, and is as bright as Pearl it self. (And  
Pearl, according to Pliny, was always esteemed of in the  
first Place *Principium culmenque omnium rerum praeiis Marga-  
rita tenent*, Lib. 9. cap. xxxv.) such possibly was that  
which David prepared for the Garnishing and Beautifying  
of the Temple which his Son Solomon was to build, Chron.

A second Hint that I crave leave to offer, shall be concerning the *Fruits* of this *Garden of God*. The odoriferous *Trees*, the *Balms*, the *Spices*, and *Plants* of renown here in this *Fortunate Continent*, are the celebrated *Woods*, sought out by the *Merchant*, for *Building*, for *Medicine*, for *Beauty*, for *Ornament*, *Sappan Wood*, *Angelina Timber*, more hard and durable than *Iron*, *Ebony*, *Lignum Aloes*, prized at the *Weight* thereof in *Silver*, *Heylin*. lib. 3. p. 213. The incorruptible *Tree*, more valuable and durable than *Cedar*,<sup>(n)</sup> *Calamba Wood*, *Eagle-wood*, *Lignum vite*, and very probably, from these *Indies* comes that peculiar *Wood* of the *Tree* call'd

xxix. 2. see also *Isa*. liv. 12. Of this *Pearl-like* and costly *Marble*, it is probable likewise, that the *Portals* of the *twelve Gates* of the *New Jerusalem* were built, *Rev*. xxi. 21.

Now there may peradventure be found in the *Bowels* of the *Earth*, among other precious *Things*, a *transparent Gold*, as well as a *transparent Marble*; but however, if there be no such Thing in *rerum natura*, in the present *Constitution* of the *World*; yet as in the *Burning* of *Corinth*, there were so many rich and costly *Statues* of divers *Kinds* of *Metals* melted down, that in the *Fusion*, and running of them together, there resulted an *Æ Corinthium*, a *Corinthian Brass* more valuable than any one of them severally. So that great, that strange and terrible *Day* which shall be revealed by *Fire*, 1 *Cor*. iii. 13. comp. 2 *Pet*. iii. 10, 11. *Isa*. ix. 5. and cap. lvi. 15, 16. I say, this melting *Day of Fire*, we may reasonably think, will, thro' the *Fusion Mixture*, and *Alteration* of *Minerals* by the most intense *Heat*, produce a new *Composition*, or a new *Quality* at least, viz. such a *Gold* as shall be *Diaphanous* or *Transparent*, the *Abundance* of which precious *Material*, shall serve for the *Paving* of the *Forum urbis*, and *Pitching* of the *Streets* of the *New Jerusalem*.

Royal Atlas, p. 207.



*ῥύα*, according to *Macrobius*, who quotes a Verse out of *Homer*. *ῥύον δ' ὑπὸ ῥάδαν ὀσμύνην* This *ῥύον* should seem to be *Pomum citraum Odoratum*. *Saturnal.* lib. 2. c. xv. *Eustatbius*, commenting upon the Greek Poet and Geographer *Dionysius*, where he describes *Arabia Felix*, saith, that *ῥύον* is in the first Place put generally for *Aroma seu Suffimentum*; but more particularly, and especially for *ῥύα Arbor odora*. *ῥύον* in *Dionysius* is indeed *Olibanum* or *Tbus*, *ῥύον* *tanquam rei ad suffitus apta*, meminit *Homerus Odys.* *τῆλιν δ' ὀσμὴν*  
*Κεδρεῖ δ' ἐν κείῳ ῥύον*

*Arborem ῥύαν, seu ῥύαν, aut ῥύον, describit Theophrastus. Hist. plant. l. 5. c. v. quod sit arbor procera, cupresso similis, ligno solido odorato, instar cedri: hanc ἀγριοκάρπισον aliqui interpretantur. Sed quamvis concedatur hanc Homeri ῥύον esse, incertum tamen est an eadem res ab auctore nostro hic intelligatur; neq; enim arborem illam in Arabia nasci certum est, nec cum arborum lignis, sed cum thure & myrrhâ hic jungitur. Hill Comment. Dionys. ver. 937. Pliny hath a Chapter, de Thya Arbore, in which are these Words: Theophrastus qui primus à M. Alexandri ætate scribit: quæ circa Urbis Romæ quadringentesimum quadragesimum gestæ sunt annum, magnum jam huic arbori honorem tribuit, memoratæ ex ea referens templorum veterum Con-tignationes,*

*tignationes, quandamq; immortalitatem materiae interitis contra vitia omnia incorrupta,*  
 lib. 13. c. 16. The Place of its Growth is  
 not mentioned by *Pliny*, but, as hath  
 been before observ'd, there are in the  
*Indies*, and in *China*, very excellent Kinds  
 of Woods for Duration, Beauty, Ex-  
 cellency, Rarity, Fragrancy, and it may  
 be worth our noting too, that the *Sinae*  
 were called also *Thinae*. *Floyd* indeed,  
*Dictionary Geograph.* contendeth that  
 the Kingdom of *Siam*, or *Sian*, was really  
 the Ancient *Sinae mirum nemini observa-*  
*tum hactenus Sinas esse Regnum illud quod*  
*vulgò Siam vel Sian adpellatur, Sinarum me-*  
*tropolin Sinas vel Thinas vocat Ptolem.* *Ferra-*  
*rius* thus, *Sinarum Imperium la Chine, Gal-*  
*lis, la China Hispanis & Italis Cin, Incolis*  
*Siami, & Cocincinae, than Japonis. Han,*  
*Tartaris ipsis autem Sinis Tanin, Heylin* too  
 faith, that the Natives call their Country  
*Taine*, and *Tayhin co*, adding that *Thyne*  
 is the *Metropolis* of the Country, by some  
 called *Sinae*, as it is by the *Arabians*,  
*Tzining*, with some fair probability; then  
 upon the whole we may affirm, that  
*οὐνον ξύλον*, is *Lignum Thyense*, some rare,  
 odoriferous, durable and very precious  
 Wood brought from *Sian* in the *Indies*, or  
*China*, for the making of Images, or the  
 Decoration of Chapels, Temples, Altars.  
 Out of this well stored Garden of God,  
 the *Indies* chiefly, altho' not solely,  
 cometh

cometh the *Spikenard*, the *Myrrhe*, the *Frankincense*, the *Camphire*, the *Saffron*, the *Calamus*, the *Cinnamon*, the *Pomegranates*, the *Mandrakes*, with those many other exquisite and delicious Fruits, so well celebrated in that *Song of Songs*, cap. iv. 13, 14, and vi. 2, cap. vii. 12, 13. Hence come those reviving, and rich-scented *Balms*, attractive of the very Soul, *Draw me, we will run after thee*, — *Because of the Saviour of thy good Ointment, thy Name is as Ointment poured forth, therefore do the Virgins love thee*, Cant. i. 3, 4. In this blest Soil the *Ananas* grow, those *Poma desiderii*. Stay me with *Flagons*, comfort me with *Apples*. Monsieur *Pomet* says, It was thought a just Appellation after Father *Du Tertre*, to call the *Ananas* the King of Fruits, because it is much the best and finest of all that are upon the Face of the Earth; it is for this Reason that the King of Kings has plac'd a Crown upon the Head of it, which is as an essential Mark of its Royalty. *Italy*, as we said before, is a Garden of Man's Cultivating, and improving, where there are indeed *Fruetus concupiscibiles Poma aurea, Citrea, Persica, Malo granata, Ficus, Melones, Olive, quorum fertilis est*; but still the *Eastern Eden* transcendeth this by much; it is the Garden of the God of Nature, which produces that *ἡρώα τῆς ἐνδομίας*, a whole

Autumn



*Autumn* as it were, for *Luxury* and *Concupiscence*, those *transmarine*, *delicious* and *dear-purchas'd Fruits*, which the *Soul of the Harlot* lusted after.

*And the Fruits that thy Soul lusted after, are departed from thee, and all Things which were dainty and goodly are departed from thee, and thou shalt find them no more at all, Rev. xviii. 14.*

Again, from these happy Regions, thus endowed by Nature's Bounty, come all those rich *Cargafons* of the *Merchants*, the *Chests* of costly *Apparel*, the *Silks*, the *fine Linen*, the *embroider'd Works*, with other the most precious *Stuffs*, and *Wares*; from hence too come from every of those bright *Jewels* which adorn the *Head* of that *Princely, Stately Cherub*. They, the *Jewels*, are perfect in their *Kind*, *Quodsumus*, is he were so; but here give me leave by the way to make this Remark. The *Sacerdotal, Massing Vestments* of the *Pope*, are contrived so as to bear some *Analogy* and *Proportion* to *Aaron's Garments*; for to this Effect, one of their own *Writers*, *Durandus*, speaks in his *Tract* entituled, *Rationale Divinorum Officiorum*. *Noster Pontifex habet pro feminalibus Sandalia; pro lineâ, albam; pro balteo, Cingulum; pro podere, tunicam; pro Ephod, Stolum; pro rationali, pallium; pro cidari, mitram; pro laminâ, Crucem;* however it is ordered as to the Contrivance of the *Vestments*, it is a Thing  
to

to be observed, that this High Priest of Tyre (not of God's Holy City *Jerusalem*) but Priest of Tyre, is represented in the *Prophetick Vision*, as having but *nine* of the *precious Stones*, *Ezek. xxviii. 13.* for Gold is not one, but only serves in common, for the Ornament, and Embossment of the sacred Jewels. The due Number, you see, is wanting, notwithstanding which, the *nine precious Stones* constituting three *Ternaries*, or three Rows, may proportionably and conveniently enough be set in his *Triple Crown*: but still there is no less than a *Ternary* lacking in his *Breast-plate of Judgment*, called *το θυμιον*, or the *Rationale*, in which, it seems, he is defective, and not as he would fain be thought, infallible. False therefore are his Dictates, *if they answer not to the Law and to the Testimony*, *Isa. viii. 20.* and vain, otherwise, are his Oracles, although they were pronounced *ex Cathedra Dominus noster Papa, etsi mas, non est adeo cordatus.* The Row that is found missing, is the *Ligure*, or *Turchois*, the *Agate*, and the *Ametyst*; now since each of the Foundations (for so many the New *Jerusalem* hath) is laid in its own proper Jewel, *Rev. xxi. 14, 19.* it is evident to any intelligent Person, that by these precious Stones are indigitated, so many Spiritual Beauties, and Graces, and those too *Fundamental*, without

without which the Body of Believers cannot be built up, and made a compleat *Temple in Christ Jesus*. Upon these and the like Considerations, one is reasonably prompted to conclude, that the *Vicar of Christ*, as a certain *Bishop* loves to be styled, is out in some of his Fundamentals, a sure Sign of which in the Mystery is this, that not *Nine*, but *Twelve*, is the Number denoting the *Apostolical* and true *Church Foundation*.

*Note.* Against some Part of what I have been endeavouring to establish, it will be objected, perhaps, that the Pope was never in this *Eden* or Garden of the *East*; to which it is reply sufficient to say, that He is there *Virtually* and *Effectively* by his *Missionaries*, or *Suffragans*; and (which favours our Opinion) it is remarkable enough, that all or almost all that rich Merchandise, set down in the xviiiith Chapter of the *Revelation*, is brought in Ships from the *Asiatick Continent*. Take a short View of the whole Sum, Ver. 12, 13, 14. *The Merchandise of Gold, and Silver, and precious Stones, and of Pearls, and fine Linen, and Purple, and Silk, and Scarlet, and all Ibyine-Wood, and all manner Vessels of Ivory, and all manner Vessels most precious Wood, and of Brass, and Iron, and Marble.*

*And Cinnamon, and Odours, and Ointments, and Frankincense, and Wine, and Oil,*



*Oil, and fine Flour, and Wheat, and Beasts, and Sheep, and Horses, and Chariots, and Slaves, and Souls of Men.*

Luxury, we know, affecteth mightily to have what is foreign. Wheat, or Rice suppose, from such a Soil or Climate, Horses of this, and that outlandish Breed; Swine, Beast, Sheep, from such and such a Country, according as their Wealth abounds, and their Vanity carries them out unto irregular Desires. The modern Christianity too dealeth much in buying *Σούλα, i. e. Serai, mancipia*, the Bodies of Men sold as Beasts in the Market, and then to be put in the Mines, put to the Oar, sent to Work in the Plantations, and do the basest Drudgery of this World, till Death release them. The last Piece of Merchandise is *ψυχὰν ἀνθρώπου*, Souls of Men, Dr. More thinks that Souls in Purgatory may here be meant; the Redeeming of which is a great Part of the Traffick of the Romish Church.

Isaiah XXIII. 15, 16.

*And it shall come to pass in that Day that Tyre shall be forgotten seventy Years, according to the Days of one King; after the End of seventy Years shall Tyre sing as an Harlot.*

*Take an harp, go about the City, thou Harlot, that hast been forgotten, make sweet*

*sweet Melody, sing many Songs that thou  
mayst be remembred.*

Rome, as it stands now recovered of a  
former deadly Wound, that great Blow  
given her by Luther's Reformation, will  
possibly have one or two Shocks more  
yet, before that dreadful Overthrow of  
all; when she shall (*non sine clamore  
montium, vicineque Sylve*) rush down  
headlong to the deep Abyss of Hell, and  
cease for ever from having Communion  
with this World, and Sun. Apoc. xviii  
17. *Angelus validus sustulit lapidem in-  
star motae magnae, & projecit in Mare,  
dicens, ita cum impetu projicietur Babilon;  
urbs illa magna; nec amplius Invenietur.  
Absorpta non comparuit amplius. Subi-  
tanea, & impetuosae Subversio hic plane  
denotatur, atque etiam ignea. Burnet.  
i. 3. Tellur. Theor. c. 10. Nulla Species  
Exitii his verbis & conditionibus aptius  
respondebit quam si supponamus Sedem  
Anti-christi perituram esse eodem modo,  
quo periit olim Sodoma ipsius Typus; per  
ignem Calitus demissum, & per absorptionem  
in lacum Sulphureum.*

This will be the last strange End of  
Rome; which, according to the Opinion of  
some learned Men, will in the Course  
and Order of Things happen after her  
being plunder'd and burnt with Fire by  
those Kings with whom she had before  
communicated in all manner of Idolatries,  
Spiritual

Spiritual Filthinesses and Fornications. The Prophecy plainly shews, that this *mystical Tyre*, that is to say, *Merchandizing Babylon*, should be brought to a desperate Plunge, reduc'd to a most miserable Plight, and quite cast off by all her *Paramours* for *seventy Years* together, according to the *Days of one King*, v. 15. but that afterwards, she should lift her Head once more, and for a Season at least, commit both a Spiritual and corporal Fornication with *All the Kings of the Earth*, Rev. xiv. 8. and xviii. 3. as she had done before with *the Ten*, which last, upon some Occasion given or taken, treated her very roughly with Fire and Sword, Rev. xvii. 16. By what is said, Isa. xxiii. 15. — *After the End of seventy Years shall Tyre sing as an Harlot. And again, v. 16. Take an Harp, go about the City, thou Harlot that hast been forgotten, make sweet Melody, sing many Songs that thou mayst be remembred.* By this I understand, that once more, perhaps among her *numerous new Converts* in the *East*, she shall prepare her *Tabrets and Pipes*, Ezek. xxviii. 13. her *Holy day Songs*, and *Anthems*, i. e. She shall again for a Spurt celebrate *Church Festivals* with *Consorts of Musick* in her vain, *meretricious, poompous Way*. And here note, that there are, first, *Universal Feasts*, such as are generally observ'd in all Countries



that profess the *Romish* Religion; on which also they are bound to go to Mass, under pain of mortal Sin; and there be *particular Feasts*, which are kept only in certain Provinces, Cities, Parishes, or Chapels; thus forasmuch as at *Rome* there is a prodigious Number of Churches and Chapels, it is every Day *Holy-day* in divers Parts of the City; but besides these, they have another sort of Feasts in *Italy*, which for distinctions sake, I may call *Feasts of Gallantry*; these are, when some noble or wealthy Persons, do at their own Costs and Charges, undertake to have the first and second *Vespens*, together with the *Mass*, sung in Musick, in Honour of some *He* or *She* Saint: I do give them the Name of *Gallant Feasts*; not so much for the Musicks Sake, (that is to say, for the admirable Sympathy of Voices and Conforts of Instruments, which are so great a Part of them;) but with respect to the Ladies, who are invited to them, or who do commonly frequent them. Vid. *Frauds of Romish Monks*, &c. Letter 5th.

The Prophecy addeth in the Close, that after she shall have received a due Reward for her Fornications with all the Kingdoms upon the Face of the Earth, and other Sins, v. 17. that yet Her Merchandise and her Hire should be Holiness to the Lord: it shall not be treasured

nor

nor laid up: but her Merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable Cloathing, v. 18. As much as to signify, that the vast Heaps of Wealth which she had amassed together for the last Days, the Treasures of Gold, Silver, Jewels, Apparel, and whatever other precious Stores or Materials were found in the Merchandising City and Districts thereof, should immediately, upon the Vengeance executed, become consecrated Goods, Holy Utensils, and Vessels to be set apart for Religious Uses, the Adorning the City and Palace of the Great King, and for the Royal Habiting and cloathing of his Subjects.

Isaiah XXV. v. 10.

*For in the Mountain shall this Hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the Dungbil.*

The Words of this Prophecy are in strict Connexion and Conjunction with another, v. 9. an Evangelical Promise, which we are sure, hath not hitherto been fulfilled; neither then by a just and necessary Consequence can this, since it is an Appendage, or indeed a Part of the preceding Prophecy. *The Hand of the Lord is the same with the Arm of the Lord, Isa. li. 9. Awake, awake, put on Strength, O Arm of the Lord. — So Isa.*

xl. 10. *His Arm shall rule for him.* — by which can be meant no other than *that Governour*, Mic. v. 2. *This Ruler* shall not only make his Personal Appearance, but he shall *rest*, that is, *Reside*, and make his constant Abode; so Ps. cxxxii. 14. *Prov.* xiv. 33. *Isa.* xi. 2. In the Days, *i. e.* upon the *Advent* of this *Messiah*, or *Ruler*, shall *Moab* be trodden down. By *Moab*, upon second Thoughts, I may rationally suppose, that the Holy Spirit, by a *Synecdoche*, intendeth *Arabia*; and that the Eye of the Prophecy is much upon *Mecca* and *Medina*; they being one, or both of them in that Plat of *Arabia* over which the Kingdom of the *Midianites*, and *Children of Lot*, *Ammonites* and *Moabites*, bitter Enemies of God's Church, was once extended. *Mecca* gave Birth to the grand Impostor *Mahomet*, and at *Medina Tainabi* is his Tomb or Sepulchre placed in a Mosque abundantly filled with Treasure, and adorned with the richest Gifts; it being resorted to by vast Companies of the *Musulmans*, who go thither in Pilgrimages by way of Devotion. Now when the Judgment of this *false Prophet*, and blinded Nations that have lifted themselves under *the God of Forces Mauzzim*, *i. e.* *Mahomet*, is nigh, even at the Door, and lo, every Thing, in their just Presages, portends inevitable Ruin to them; when



when from all Coasts far and near they shall fly to *these Places* for a Refuge and Sanctuary, if possible, then (as we say) to chuse, and as at the fittest Season of Time, will God tread them down, as the *Mire in the Streets*. Then probably will that Prophecy of *Isaiab* find its Completion, c. lxiii. 1. *Who is this that cometh from Edom with died Garments from Bozra?* comp. Rev. xix. 13. *Bozra* bordered on *Moab*, and belonged sometimes to *Moab*, and sometimes to *Idumea*, as Events of War determin'd it; or else there was a *Bozrah* in *Moab*, for it is reckoned as one of the Cities of *Moab*, *Jerem.* xlviii. 24. Then possibly too will another of this *Prophets* have its due fulfilling, c. xxiv. 6. *The Lord hath a Sacrifice in Bozrah, and a great Slaughter in the Land of Idumea;* *Idumea* is near neighbour to *Arabia*, and under the *Turk*; nay, there is an *Idumea* in *Arabia*, which makes it at the first Sight doubtful which of them the Prophet should mean by these Words of his, cap. xxi. 11. *The Burden of Dumab.* Interpreters make it a Question, whether by *Dumab* be meant the Country of *Ishmael*, or that of the *Idumeans*; whether the Race of Scoffing *Ishmael*, or the Posterity of *Profane Esau*. We read of one of *Ishmael's* Sons of that Name, and that the Part of *Arabia* where he seated himself was

called *Dumab*. on that Account, Gen. xxv. 14. In the History of *Jehosaphat*, (whose Name is *Typical*, Joel iii. 2, 12.) we read of a very signal, memorable and miraculous Victory that was given him by God Almighty over the *Ammonites*, *Moabites*, and Inhabitants of *Mount Seir*, 2 Chron. xx. 22, 23. Now this great Action and Event stands for a *Type*, and is *Predictive* of another and far greater Event, I mean, Overthrow of their Enemies, to be given by God unto his People, in the same Place, which therefore will be a true *Valley of Berachah*, v. 26. where loud Praises will be sang, and Blessings, and Honour, and Glory, and Power, be ascribed to the Saviour, and Deliverer of *Israel*.

With what *Instrument* the Lord will *thresh* Incestuous *Moab*, with whose Feet he will tread down the apostate false *Arabians*, and that furious Rabble of Confederate Nations, which will then rise up against him, is not so easy to affirm: We know that the Armies of Heaven, and Armies of the Earth, are obedient to his Commands, and that all the Elements are ready to serve him; *The Stars in their Courses fought against Sisera*; what the true Sense and Signification of the Words in the 11th Verse should be, and to whom they are properly to be referred, is not so well agreed upon among

among Interpreters ; *And he shall spread forth his Hands in the midst of them, as he that swimmeth, spreadeth forth his Hands to swim: and he shall bring down their Pride together with the Spoils of their Hands.* The Words may well enough refer to *Moab*, and then it should seem as if God would send some sweeping Destruction among them, in particular, that he would carry them away with the *Arms of a Flood*. See in what Terms the *Rebellious House of Israel* is threatened, *Amos viii. 8.* — *And it shall rise up wholly as a Flood; and it shall be cast out and drowned, as by the Flood of Egypt.* The like may be done to *Moab* in the latter Days, only in the more literal Signification; which being granted, we must say, that as the Overflow of *Nile* maketh *Egypt* like a Sea; so at that critical fatal Time, when the House of *Togarmah*, *Ishmael*, *Ammon*, *Moab*, *Idumeans*, *Hagarones*, and the rest of them, are congregated and met together for Counsel or Enterprize; then will the Lord make *Arabia* like a Sea, by opening the Sluices of the Waters, pouring down a Deluge from the Clouds, and emptying the Buckets of Heaven upon them, and upon their Armies: If this Conjecture be admitted for probable, may not the forementioned Way of Destruction be alluded to, and contribute to-



wards the striking out of the true Meaning of the eleventh Verse, *He shall spread forth his Hands, as he that spreadeth forth to Swim.* — When an Inundation is once made, and the Waters are even ready to *come in unto the Soul*, all who can, to be sure, will swim for their Lives; but, as in such Cases it usually happens, the most part are plunged to the Bottom, and sunk each one by his Fellow, whilst every Man, from the grand Principle of Self-preservation, endeavours to save what he can of his own. The whole may admit of this or the like *Paraphrase*, *Moab, together with his Neighbours, shall be trodden down under him, even as Straw is trodden down for the Dungbil*; and the whole Country being set afloat, with the most violent Thunder Storms, they shall sprawl in the Waters, *as he that swimmeth spreadeth forth his Hands to Swim.* In this critical Time too *ἀνὰ τὸν χρόνον αὐτῶν*, saith the *Septuagint*, He shall let go the Rapines of his Hands, slack his Hold, that is, to scape Drowning, if possible; they shall be glad to throw away, to drop the Pride of their Hearts, and the Spoils of their Hands, Gold Chains, Rings, Bracelets for the Arm, Jewels, and in a Word, whatever precious Thing or Things they may have acquired, whether by Robberies and Murders, or means lawful, they shall be forced, yea, they shall

shall be most free to part with it, if so be they may have but *their own Lives for a Prey*. Proposing this to better Judgments, but asserting nothing dogmatically herein, I pass on to another Consideration, *viz.* That

### Of Christ's Personal Appearance and Presence upon Earth

The Redemption of God's People yet to come, will certainly in many Respects be greater than ever; so great, as to bring all past Deliverances whatsoever out of Remembrance, that of *Babylon*, and that of *Aegypt* too. *The latter House* will by many Degrees exceed *the Glory of the Former*; and in short, the Privileges and Dignities to be conferred upon the *Jews* hereafter will be abundantly more weighty and considerable than those that they were honoured with heretofore, and yet then they had *God nigh unto them*, Deut. iv. 7, 20. to be sought unto, and consulted upon special Occasions. *Moses's Tabernacle* was indeed no other than *the Lord's Tent*, which he therefore pitched among them, to the End that they might have a stated fixed Place of *Resort*, and might know where they were to worship, and where they might speak with the *God of Israel*, when they wanted Directions or Counsel

Counsel in any doubtful and difficult Emergencies, *Exod.* xxix. 42, 43, 45. *Solomon's Temple* was a Publick Court of Audience, when at any time the most humble and solemn Addreses were put up to him by his People; there he appeared to them in his Glory, 2 *Chron.* vii. 1, 2. There He resided as the Holy one and King of *Israel*, and from thence he gave forth his Oracles, *Pf.* lxxvi. 1, 2. *In Judah is God known, his Name is great in Israel.*

*In Salem also is his Tabernacle, and his Dwelling-place in Zion.* Which dwelling of God among them in his Temple, was admirably represented by its having in it all Things belonging to a dwelling-house; particularly, a Table and Bread (signifying all Provisions) this is well observed and explain'd by the incomparable *Dr. Cudworth, True Notion of the Lord's Supper*, cap. vi. pag. 31. The Mystery of the Tabernacle was fully understood by the learned *Nachmanides*, who in few Words, but pregnant, thus expresseth it: The Mystery of the Tabernacle was this, that it was to be a Place for the *Shechinah*, or Habitation of Divinity to be fixed in. — When the *Jews* were come into their Land, and had there built them Houses, God intended to have a fixed Dwelling House also, and therefore his moveable Tabernacle



' *Tabernacle* was to be turned into a standing  
 ' *Temple*, whence by imitation came all  
 ' those *Temples* among the Heathens. —  
 ' Now the *Tabernacle*, or *Temple*, being  
 ' thus as a *House* for *God* to *dwell* in  
 ' visibly, to make up the *Notion* of *Dwel-*  
 ' *ling* or *Habitation* complete, there must  
 ' be all Things suitable to a *House* be-  
 ' longing to it. Hence in the Holy Place  
 ' there must be a *Table* and a *Candlestick*;  
 ' because this was the ordinary Furni-  
 ' ture of a Room, and because these suit  
 ' the *Notion* of a *Dwelling-House*. The  
 ' *Table* must have its *Dishes* and *Spoons*,  
 ' and *Bowls* and *Covers*, belonging to it;  
 ' though they were never used, and al-  
 ' ways be furnished with *Bread* upon it,  
 ' the *Candlestick* must have its *Lamps*  
 ' continually burning. Hence also there  
 ' must be a *continual Fire* kept in this  
 ' House of *God's* upon the *Altar*, as the  
 ' *Focus* of it; to which *Notion* I conceive  
 ' the Prophet *Esay* doth allude, cap.  
 ' xxxi. v. 9, אֵשׁ אֵחָד לֹא כִבְיוּ וְהָנוּחַ בִּירוּשָׁלַם  
 ' which, saith the *Dr.* I would thus tran-  
 ' slate, *Qui habet ignum suum in Sion, &*  
 ' *focum in Jerusalem.* And besides all  
 ' this, to carry the *Notion* still farther,  
 ' there must be some *constant Meat and*  
 ' *Provision* brought into this House, which  
 ' was done in the *Sacrifices*, that were  
 ' partly consumed by *Fire* upon *God's*  
 ' *Altar*, and partly eaten by the *Priests*,  
 ' which

which were God's Family; and there-  
 fore to be maintained by him. That  
 which was consumed upon God's Al-  
 tar was accounted God's MESSE,  
 as appeareth from the first Chap. of  
*Malachi*, where the Altar is called  
 GOD'S TABLE, and the Sacrifice upon  
 it, GOD'S MEAT, *Te say, the Table of*  
*God is polluted, and the Fruit thereof,*  
*His Meat, is contemptible;* and often  
 in the Law the Sacrifice is called God's  
 only that is, his Bread or Food. My  
 Argument from hence then is, that if the  
 Great God of Heaven and Earth did here-  
 tofore condescend to dwell with *Israel* his  
*Chosen*, in such familiar, visible and real  
 Manner, when as yet He had not washed  
 them from their Sins in his own Blood,  
 much more then will He do so now, that  
*He himself*, though glorified, is *Incar-nate*,  
 and now that they also have *received their*  
*Attonement*, are perfected, purified through  
 his Holy Spirit, and for ever Sanctified  
 unto himself. *The Kingdom* that shall  
 be given to the *Saints*, is a *Kingdom* of  
*this World*, and is to last so long as this  
 World doth, *Dan. ii. 44.* And in the  
 Days of these Kings, shall the God of  
 Heaven set up a Kingdom which shall never  
 be destroyed, and the Kingdom shall not be  
 left to other People, but it shall break in  
 Pieces, and consume all these Kingdoms,  
 and it shall stand for ever. Comp. Cap.

vii. 22. This Kingdom must of necessity have a King. The 2d, the 45th, and the 72d *Psalms*, declare sufficiently *who* he is, and do withal imply a *Glorious Reign*, an universal *Rule* and *Dominion* to be exercis'd in the Reform'd, new-modell'd, *new-created Earth*. To the great Comfort of all God's People, especially the *Jews*, it is thus foretold, *Hof. iii. 5.* *Afterward* [after that their long and sore Troubles have broken their Hearts, and opened their Eyes] *the Children of Israel shall return and seek the Lord their God, and David their King, and shall fear the Lord, and his Goodness, in the latter Days.* Doubt we not but whom they seek, they shall find, for he said not unto the *Sced of Jacob*, *Seek ye me in vain*; no, *Thou hast magnified thy Word above all thy Name*, *Pf. cxxxviii. 2.* That Word of Promise above all others he will magnify, which saith, *I will set up one Shepherd over them, and he shall feed them, even my Servant David; he shall feed them, and he shall be their Shepherd*, *Ezek.*

xxxiv. 23.

*And I the Lord will be their God, and my Servant David a Prince among them, I the Lord have spoken it; and again, Cap. xxxvii. 24, 25. And David my Servant shall be King over them: and they all shall have one Shepherd: they shall also*



also walk in my Judgments, and observe my Statutes, and do them.

And they shall dwell in the Land that I have given unto Jacob my Servant, wherein your Fathers have dwelt, and they shall dwell therein, even they and their Children, and their Childrens Children for ever, and my Servant David shall be their Prince for ever. Take the Testimony of another Prophet, *Jer. xxiii. 5, 6.* Behold the Days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute Judgment and Justice in the Earth.

In his Days Judah shall be saved, and Israel shall dwell safely: and this is the Name whereby he shall be called, The Lord our Righteousness. The Vision, as I may say, is doubled and trebled, *Jer. xxxiii. 15, 16.* And again, *Cap. xxx. 9.* The Name of the great Governour, saith *Isaiah*, is, Wonderful, Counsellour, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his Government and Peace there shall be no end, upon the Throne of David and upon his Kingdom to order it, and to establish it with Judgment, and with Justice, from henceforth, even for ever, *cap. ix. 6, 7.*

At this very Day, there are, no doubt, some pious Souls among the *Jews*, who can say in the Words of their afflicted Fore-

Fore-fathers, *Thou shalt arise and have Mercy upon Sion; for the Time to favour her, yea the set time is [coming.] For thy Servants take Pleasure in her Stones, and favour the Dust thereof.*

So the Heathen shall fear the Name of the Lord; and all the Kings of the Earth thy Glory. In this most Pathetical and Prophetick Psalm, there is a Particular Truth delivered, and a Command withal that it be Registred, v. 18. *This shall be written for the Generation to come, and the People which shall be created, shall praise the Lord.*

*This shall be written* — This, what? even the Truth asserted immediately before, ver. 16, 17. *When the Lord shall build up Zion, He shall appear in his Glory, and that then He will regard the Prayer of the [forsaken Jew] and will not despise the Prayer of those poor Destitutes, who love even the Ruines, and take more Pleasure in the Dust of Sion, than they could in the richest Palaces of Kings.*

That this Glorious Regnant King upon Earth will be the <sup>And p<sup>h</sup>d<sup>e</sup>os,</sup> seems highly probable; because *Messiah*, that more eminent *Solomon*, or *Son of David*, is so: The <sup>re<sup>y</sup>os,</sup> *The Word of our God shall stand for ever. O Zion, that bringest good Tidings, get thee up into the high Mountain: O Jerusalem, that bringeth good Tidings, lift up thy Voice with Strength: lift it up,*  
be

*be not afraid: say unto the Cities of Judah, Behold your God, Isa. xl. 8, 9. To which we may add also, that because of his being present and resident in such a manner, The Name of the City from that Day, shall be Jehovab Shammah, The Lord is there. Once more yet, Jesus is called the Tabernacle, it is one of his Names, for which we have a notable Text, Ezek. xxxvii. 27, 28. My Tabernacle also shall be with them: yea, I will be their God, and they shall be my People.*

*And the Heathen shall know that I the Lord do sanctify Israel, when my Sanctuary shall be in the midst of them for evermore<sup>(n)</sup>. Our Blessed Saviour, quæ Homo, as Man, is God's Tabernacle; for what saith the Excellent Dr. Cudworth in his Serm. on 1 Joh. ii. 3, 4. Jesus Christ was nothing but Divinity dwelling in a Tabernacle of Flesh, and God Himself immediately actuating a Humane Nature. Thus Heb. viii. 2. — We have such an High Priest, who is set on the right Hand of the Throne of the Majesty, in the Heavens. A Minister of the Sanctuary and of the true Tabernacle which the Lord pitched, and not Men. The Beast in the Revelation, cap. xiii. 6. is said to open his Mouth in Blasphemy against God, and to blas-*

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<sup>(n)</sup> σκηνώσονται ἐν ἡμῖν Joh. i. 14.



pheme his Name and his Tabernacle, and them that dwell in Heaven; that is, the Master and the Household; Jesus Christ, and all that belong to him: Just before the coming of our Lord to seek and to save, to vindicate and avenge his People, we read that *the Temple, of the Tabernacle in Heaven was opened, Rev. xv. 5. The Tabernacle of the Testimony in Heaven, is the Humane Nature of Jesus* in Heaven, which coming down from thence, will in the latter Days be visible, and Resident with his Church; a Figure or Type of which, we may conceive the Stability and Permanency of Solomon's Temple for the allotted Period of Time, to have been. The Tabernacle of Moses was moveable, and frequently taken down, and actually moved; yea more, the Ark it self, which was as the Soul of the Tabernacle, was moveable, being some time separated from the Tabernacle, and carried from Place to Place, to signify possibly the Changeableness, the Transiency, and at last the <sup>Abolition</sup> of the Ceremonial Law; whereas the true Tabernacle, that is, *Christ as a Son over his own House abideth ever. And I will make her that halted, a remnant, and her that was cast far off, a strong Nation; and the Lord shall reign over them in Mount Zion, from henceforth even for ever, Mic. iv. 7. Again, Joel iii. 17, — 21. So shall ye know that*

I am the Lord your God dwelling in Zion, my Holy Mountain: then shall Jerusalem be holy, &c.

Judah shall dwell for ever, and Jerusalem from Generation to Generation.

For I will cleanse their Blood: that I have not cleansed, for the Lord dwelleth in Zion.

The great Mr. Mede, who, besides his Learning, was a cautious, modest, and judicious Writer, one likewise that was addicted to this *Opinion*, viz. of the *Millennium*, in a certain Letter of his, for the avoiding of Censure, I suppose, and giving as little Ground for Exception as might be; is pleased to say, that there is no necessity of asserting *Christ's visible Converse upon Earth*: nor is there, that I know of, any necessity of denying it. The Notion of the *Millennium* may very well be understood without Luxury and Sensuality, Revellings and Drunkenness. St. *Austin* confesseth, *Lib. 20. de Civitate Dei, c. vii. Se hoc opinatum fuisse aliquando*; that he was once in this Sentiment himself, and alloweth it to be *Dogma Tolerabile*. Thank the old Saint for nothing, it is as easy to separate improper, gross Conceptions from the *Millennium*, as it is to separate them from, or deny them of the *State of Innocency*, which, though it is not found amongst us Mortals, because of *Adam's Fall*, yet might have

have been, as all must grant ; now with Mankind in such a State as this, a State of *Innocency*, it is not over-bold to say, God would have conversed, because, notwithstanding the *Existence of Sin* in the World, He did heretofore converse, He vouchsafed his Presence in the *Shechinah* with the *Patriarchs* before the Flood, and then afterwards to the *Seed of Abraham*, whom in process of time He erected into a Sacred *Polity*, and was pleased to dwell in the midst of them, tho' they were a stiff-necked and perverse Generation, *whose Heart was not right, neither were they stedfast in his Covenant*; if so, much rather then may he be conceived to do this, when the Face of Nature shall be renewed and beautified, and the *Primæval Order* introduced; when Sinners, as the Holy Oracles foretel, shall be rooted out of the Land of the Living, the World every where reform'd, and the *Floor of the Church thoroughly purged*; then, I say, in this *great Restitution and Regeneration* of all Things, it were no Crime sure, nor Misapprehension, to conceive the *Lord* as conversable and conversing with Men, especially since he saith, *I will come into him, and Sup with him, and he with me. And, to him that overcometh will I grant to sit with me in my Throne*, Rev. iii. 20, 21. we may at least suppose him to have his *Tempora Visionis*, and his



*Tempora sandi ; The King, at Seasons* chosen by *Himself*, will be held in the *Galleries, Cant. vii. 5.* He will be held there with this gracious Purpose and Intent, that He may be seen, that He may fill the Eye, and satiate the Soul of the *Pure in Heart, Matt. v. 8.* this too will be a Part of his own Joy : for the *same Lord*, when *Resident* in his *material Temple at Jerusalem*, did delight to see his People in a full Body at their *set Festivals, Exod. xxiii. 14. Three times thou shalt keep a Feast unto me in the Year.* And *v. 17. Three times in a Year shall all thy Males appear before the Lord thy God, in the Place which he shall choose. The Great Incarnate God* then will have a *Sanctuary, a Palace, a Throne of State*, visible in this *World of Ours*, yea, and at *set Times* He will fill it with his glorious *Person*. O beatifick, rapturous Sight, whensoever He willeth a *Descension* down from his *Paternal Skies*. Behold, all the *Angels and Archangels* of God worship, and wait upon his *Glorified Humanity* ; and when He will arise from hence unto his other *Resting-place*, they all mount upwards with Him, and wing their way again in *Heavenly State, Job. i. 51.* And he saith unto him, *Verily verily I say unto you, Hereafter you shall see Heaven opened, and the Angels of God ascending and descending upon the Son of Man.* A Touch I shall give my *Learned Reader,*

Reader, in the Words of the most Ingenious Dr. Burnet, *Tellur. Theor. Sac.* l. 4. c. 7. *Dei laudes, Agnique victorias celebrabit hic chorus augustus. Novis suis canticis & doxologys personabunt Cælum & Terra. Et si in nonnullis, Solenniis se præsens sistat christi numen, circumstantibus Angelorum turmis: Idque sub Dio, Templo omnium Magnificentissimo: cuncto populo, omnibus Sanctis, ut fieri solebat Hierosolymis, unà congregatis: Quis splendor, quæ gloria hujus cætus, hujus Ecclesiæ? Quæ scena prophetica illustrior? Quo fervore animi, quo triumpho sua Trisagia repetent? Hymnosque Sacros suavissimâ & inimitabili Harmoniâ per liquidum æthera diffundent. Beati sunt qui habitant in Domo tuâ, Domine in secula seculorum laudabunt te.*

St. Ambrose was of Opinion, that the Vision of *Jacob's Ladder* pre-exhibited the Ministration of the Angels to God Incarnate, and that it might also give us an Idea of the Communion and Commerce of Saints between the *Church in Heaven*, and the *Church in Earth*, by the Cross of Christ, as indeed his Cross resembled that Ladder among the Romans which was called *Gemonia*, whence Malefactors were cast headlong, *Bibliothec. Biblic.* on *Gen.* xxviii. 12. My worthy Fellow-labourer in this *Revelation-work*, and sometime *Fellow-Collegiate*, Mr. Waple, on the Words in *Rev.* xxi. 25. And the

*Gates of it shall not be shut at all by Day;* gives us this Note: It seems, saith he, to refer to the free Communications there shall be in this State betwixt *the Saints upon Earth*, and the *Saints above* in the *Heavenly Jerusalem* with Christ, who may perhaps descend sometimes upon Earth, and ascend again to *Heaven*, according to what is typified by *Jacob's mystical Ladder*, *Gen. xxviii. 12.*

*Moses, Aaron, Nadab, Abihu, and the Seventy Elders*, who were called up into the Mount, *Exod. xxiv. 9, 10. Beheld the God of Israel*, who suffered himself to be seen by them; neither did the Vision of him hurt any of *the young Nobles or Princes* who *had offered Burnt-offerings and Sacrificed Peace-offerings of Oxen before him*, v. 5. So far were they from being destroyed, that they were not affrighted at this extraordinary Appearance of God, but were refreshed and comforted by it, for they did joyfully eat and drink together in God's Presence, celebrating the sacred Feast made upon the Remnant of the Peace-offerings according to the Manner. *They saw God, and their Lives were preserved* in them; for upon the *Nobles of the Children of Israel* he laid not his Hand, v. 11. A plain Document and proof, that Man may see God, and be seen by him in this mortal Cloathing: and yet He saith in a certain place to  
*Moses,*



*Moses, Thou canst not see my Face, for there shall no Man see me and live, Exod. xxxiii. 20.* In Answer to which let it be considered, that none of *Adam's Race* can see the *Living God* at all, except it be in the fleshly *Tabernacle* of *Jesus*, in the *Πρόσωπον*, or in some *Aethereal Vestment*, some *lucid Form* of the *Eternal Λόγος*, who is called *the Son*.

Let it be considered also, that *then*, at the Time of this being spoken, *was* the *old Creation*, when the Memory of the first Sin, and the Stains of Guilt, were somewhat fresher upon the World: the Law too, which calleth Sin and Wrath to remembrance, was but newly given, and the true Means of Expiation not clearly reveal'd as yet; hence it became impracticable for a sinful Soul to see, to look upon that God, *who is of purer Eyes than to behold Iniquity*; it was esteemed Death, unless to some few privileged Persons, *Abraham, Jacob, Moses*, the formentioned *Elders of Israel, Manassah* and his *Wife, Isaiah, Daniel, Ezekiel, &c.* Again, *Moses* was the great, the chief Man concerned in the Delivering of the Law given at *Mount Sinai*; being therefore himself under a *Covenant of Works*, he could not be allowed to stand before the Face of his *Judge*. *Sin* cannot see him, *Law* cannot see him, *Merit* cannot see him and live, *Pf. cxliii. 2.*

Rom. iii. 20. But now in the *New Creation* (though it were otherwise in the old) Men shall see God and live, 1 Joh. iii. 2. *We shall see him as he is. In my Flesh shall I see God,* Job xix. 26. For besides that *Vision*, and *that Life* which is believed shall be hereafter in the highest Heavens, permanent, immoveable, and eternal, it is not incongruous to suppose, nor irrational to assert, that there will be a *temporal beatifick Vision* suitable to Christ's Kingdom upon Earth, accommodated every Way to the Powers and Faculties of his *terrestrial Subjects*, who, according to their Capacities and degree of Attainments, will be able to take in more, or less of *that Glory which shall be revealed*. In the latter of these States, which we are now chiefly discoursing of, there will be (the Condition of Things so requiring) a Demission of himself on God's Part; He will, for their Sakes, sweetly temper the Brightness of his Rays; He will, if I may so speak, reduce the Excellencies of his *Divinity* to such a *Measure*, and to such a *Compass*, as that the Creature shall be able to bear him without being overwhelmed or snatcht away in Extasies: as when one would view the Body of the Sun, we put a coloured Glass into the *Telescope*, to save the Eye from being burnt; so will the Lord, who well knows our

Make,

Make, interpose the *Emerald* or the *Hyacinth*, and kindly offer himself to be seen through the *most pleasant Medium*, that by the Help thereof we may receive the most easy and delightful Impression of Him. This on God's Part. And now for us, concerning the Inhabitants of the World, as constituted in the *Millennium*, we have Reason to judge that they shall not be in the Circumstances we are in; but altered vastly by Preparations and Purgations to be undergone by them; *Esther* must not go in unto King *Ahasuerus* till she have taken Things fitting, and been *Dieted* for such a Number of Months, *Esth.* ii. 12. — *For so were the Days of their Purifications accomplished, to wit, six Months with Oil of Myrrh, and six Months with sweet Odours, and with other Things for the purifying of the Women.* This Historical Passage may in some measure serve to illustrate what we have under our present Consideration; know then, that in the Golden Age of the *Millennium*, the Air of *Paradise* now *regain'd*, will wonderfully exhilarate and purify the vital Spirits, it will breath a Balm of Life into the Blood, and then the salutary *Waters* of the Sanctuary, *Ezek.* xlvii. will exceedingly impregnate and refresh the Places which they flow unto; Herbs of unknown sovereign Virtues, and *Royal Odours*, will spring up under the Feet.



Feet. — *vulgo nascetur Anomum.* Ever fruitful, and never-fading Trees grow plentifully on the Banks of Rivers, *Ezek. xlvii. 12.* And by the River upon the Bank thereof on this side and on that side, shall grow all Trees for Meat, whose Leaf shall not fade, neither shall the Fruit thereof be consumed: it shall bring forth new Fruits according to his Months, because their Waters they issued out of the Sanctuary, and the Fruit thereof shall be for Meat, and the Leaf thereof for Medicine.

In a Word, every Plant, and every Vegetable, shall in that Day be endowed with a double Blessing from the Almighty, whose Use, moreover, like that of Manna in the Wilderness, will be to cleanse the Body, and free it from whatsoever is offensive and displeasing to corporeal Sense, yea, more than so, serve to invigorate, to heal, to beautify, tho' not immortalize the Flesh. Those ritual numerous Purgations, Washings and Rinsings, instituted under the Law Mosaical, to an apt Scholar, might signify that even outward Cleanliness was not over-look'd by God Almighty; yet these truly are small Matters in Comparison, since it is expected that over and above external Ornaments and mere Bodily Advantages, the Spouse should be all Glorious within: When therefore the Members of Christ's Holy Church, entring now upon their Master's

Master's Joy, shall have been refined from their Dross by that *refiner and purifier of Silver*, Mal. iii. 3. When they shall each one of them, have gone through their *Baptisms of Fire*, and be thereby sanctified to God, and adorned with the Graces of his Holy Spirit in the inner Man; then will they be in a Readiness to join with the general Assembly of the First-born, and be no less under a due preparedness to live, and converse with Him, the Blessed Son of God, who professes a more than common Love to our Species, in that, being brought forth before the Angels, Prov. viii. 22, 23. He declareth yet that *Herejoyced much in the habitable Parts of the Earth, and that his Delights were with the Sons of Men*, v. 31.

John. Cap. iv. v. 35.

Say not ye, *There are yet four Months, and then cometh Harvest?* behold, I say unto you, *Lift up your Eyes, and look on the Fields, for they are white already to Harvest.*

*Tempus urget, & hominum prone mentes ad Evangelicam fidem flagitant operam predicatorum. Si vos qui rei corporum studetis, nostis instare metendi tempus, postquam a Semente facta quatuor menses praterierint, quanto magis oportet nos non negligere spiritualis nostrae messis Tempus? Quemadmodum autem ipsa Seges jam flavescens*

*flavesceat falcem & messorum operam quasi flagitat: ita si sustuleritis oculos vestros & observaveritis humanarum mentium segetem, etiam apud Samaritanos & Ethnicos properantium ad Evangelicam doctrinam intelligetis regiones undiq; velut albescere ad messem Evangelicam, & operam ac Studium nostrum flagitare. Erasmi. Paraphr. &c.*

The Conversion of the Gentiles, and the Churches gathered from among them, may well be compared to, and might, as I am apt to think, be resembled or typified by the Barly Harvest; the First Fruits of which, the *Πρωτογενήματα*, were offered in the Sheaf or Omer of Barley-flour, which was waved before the Lord, on the *Morrow after the Sabbath*, i. e. the first Day of unleavened Bread, and sixteenth of Nisan; from which, to the principal Feast of the First-fruits of their Labours, was seven Weeks compleat, *Lev. xxiii. 15.* and as in the former, the First-fruits of their Barley Harvest, so in the latter, the First-fruits of their Wheat Harvest, must be offered to God. This was the Compleating of that; even so the great Wheat-harvest of the Jew, is that which crowneth all; for hitherto is only the incompleat Harvest of the Gentile. And here I cannot but take notice by the way, that those full Ears of the Corn sheaf, but yet green and moist, and therefore to be dried by a Fire, and then



then bruised and beaten in a Mortar, or with a Mill, were a fit Representation of the first *Gentle* Converts, who suffered much in the Beginning, being bruised and beaten, and parched as it were in the Fire of Persecution. Bishop *Patrick* (on *Lev. xxiii. 12.* And ye shall offer that Day when ye wave the Sheaf, &c.) saith, that though this Day, 16th of *Nisan*, was not so Holy as the first Day of *Unleavened Bread*, yet it was a Part of the *Festival*, and was called, *moed Katon*, a lesser Solemnity; but when the *Seventieth* 49, that is, *seventieth* Pentecost arrives, that will be *moed Gadol*, then rejoyce O ye sealed Ones, rejoyce O ye Gentiles, Lift up your Heads, your Hearts, your Voices; for then your Redemption draweth nigh indeed, your Redeemer standeth even at the Door. And thus shall all *Israel* be saved; as it is written, *There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.* Even so, Amen.

A summary View of Calculation of the Seventy Weeks, *Dan. ix. v. 24.* as the same is considered anew, and revised in our Supplement or Second Part of *Stricture Lucis.*

Every, and each of the *Pentecostal* or grand Weeks, with us consisteth of seven

seven Sabbaths of Years. *Levit. xxv. v. 8.*

The *Aera* from whence we begin our Computation, is the Revolt of the ten Tribes from the House of *David*, accompanied with their Apostacy from the true Worship of God.

So reckoning, the Account stands thus.

|  |           |
|--|-----------|
|  | 49        |
|  | <u>70</u> |
|  | 3430.     |

Now 3430 Years will reach down to *A. D.* 2455. as may appear. Year of *Christ* present is 1730

|  |          |
|--|----------|
|  | Add 725  |
|  | Sum 2455 |

|                        |                                  |
|------------------------|----------------------------------|
| Rebel. <i>Feroboam</i> | 975 Years before <i>Christ</i> , |
|                        | 1730 Years of <i>Christ</i> ,    |
|                        | Add 725 Future Time              |
|                        | Sum 3430.                        |

Again, as to what concerns the Reign of *Feroboam*, and the *Calf Worship* by him instituted, the *Chronological Time* thereof is set by *Dr. Marshal* 975

|                        |                              |
|------------------------|------------------------------|
| By <i>Helvicus</i>     | 979 Years bef. <i>Christ</i> |
| By <i>Mr. Tallents</i> | 981                          |

And now if we divide the whole 3430 Years into these three Portions of *Jubilees*, (though unequal ones) it will fitly answer our design: As thus. Twenty *Jubilees*, Dated from the First of *Feroboam*,

born, will take up that intermediate Space of Time (a little over or under) which is between the aforesaid Epoch, and the Birth of our Saviour (\*). Again, That Period of Time in which the Holy Jesus lived, and Preached the Gospel of the Kingdom, and in which, after He had ascended up on high, the Holy Ghost was given, as the last Means to be used with that People: This Portion of Time, I say, with respect to Them, may be called *Another forty Years grievance, A Day of Provocation*, foreseen by the Royal Prophet, and by him defined and set as a Thing future, long after that Day of

We read in the Levitical Law, Lev. xxv. 9, 10. That the tenth Day of Tisri, being the great Day of Atonement, was also the first Day of the Year of Jubilee, when Liberty was proclaimed throughout all the Land, Servants were set free, and every Man returned to his Possession, and unto his Family. Now it was meet, right, and suitable to the Nature of the Thing, that when Jesus Christ (the true and living *Ἰησοῦς*) was to come into the World, it should be the Year of Jubilee; the which too is rendered somewhat more probable in that, according to the most judicious Computations of learned Men, our Saviour was born not in Cisten, or Tebeth, answering to our December, but in Tisri or Ethanim, answering to part of our September and October, which was the very month appointed by God for the Celebration of the Jubilee, and keeping the Feast of Tabernacles. Pertinent to our present purpose likewise are those Words in St. Luke, Cap. iv. 18, 19. *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the Poor, he hath sent me to heal the broken hearted, to preach Deliverance to the Captives, and recovering of Sight to the Blind, to set at Liberty them that are bruised.*

To preach the Acceptable Year of the Lord.

Exa-



*Exacerbation and Temptation in the Wilderness* was pass'd. The same with respect to the *Holy One of Israel*, may be called the *Jubilee of God's Forbearance, and Long-Suffering*; in the which, the *Jews* (thro' the *Blindness that happened unto them*) renouncing the Lord of Life, and (which proved worse to them) afterwards sinning against the *Holy Ghost*, are thereupon Reprobated, or Excommunicated by God for Forty nine Pentecosts or *Jubilees* (P). And now let us cast up the Sum

49

P When the Children of Israel should be come into their promised *Canaan*, Lev. xxv. 2, 3, 4, 5. there was then a *Sabbatical Year* of Divine Institution to be observed by them. Moreover, in this Year of Sabbath, (which was the Seventh, beginning to reckon from their first Settlement under *Joshua*) the Land was by God's express Command to rest from all Tillage, Dressing, and Manuring: Hence it was called *Sabbath Haaretz*, and (because Debts were then forgiven, or not exacted for that particular Year at least) *Shemittah Lajehovah, The Lord's Release*, Deut. xv. 3. Besides this, there was another, and greater Sabbath instituted, Lev. xxv. 8. And thou shalt number seven Sabbaths of Years unto thee, seven times seven Years, and the Space of the seven Sabbaths of Years shall be unto thee forty and nine Years.

The prophane neglect, especially of the former, the *Shemittah Sabbaths*, for which, see Jer. xxxiv. 17. This, I say, accompanied with many other grievous Offences and Provocations, was the Cause of a 70 Years Captivity to them. *Judah is gone into Captivity, because of Affliction, and because of great Servitude*, i. e. denying Servants their Liberty in the seventh Year, oppressing the Poor, &c. Lam. i. 3. This severe Judgment was foretold by *Moses*, saying, *Then shall the Land enjoy her Sabbaths as long as it lieth desolate, and ye be in your Enemies Land*, Lev. xxvi. 34. a most bitter Reproach to them, for their Ingratitude to God, and Inhumanity to their Brethren. — How, and when

49 times 20, fac. 980. one single *Jubilee* allowed for the Day of the Lord, and the Dispensation of the Holy Spirit, whilst *Jerusalem* was yet standing, is 49 Years. Lastly, *Forty nine Pentecosts* of

this Threatning came to pass, you may read 2 Chron. xxxvi. 20, 21. *They were Servants to the Kings of the Chaldees, until the Reign of the Kingdom of Persia. To fulfil the Word of the Lord by the Mouth of Jeremiah [and Moses] until the Land had enjoyed her Sabbaths: for as long as she lay desolate, she kept Sabbath, to fulfil threescore and ten Years. During which term of Time the Land may be said to have enjoyed her Shemittah Sabbaths; and then were the Words of Moses, and of Jeremiah fulfilled. But there are other Words of the same Moses which are only begun to be fulfilled, and not yet come to the utmost of their Accomplishment; as Lev. xxvi. 43. The Land also shall be left of them, and shall enjoy her Sabbaths, while she lieth desolate without them; and they shall accept of the Punishment of their Iniquity; because, even because they despised my Judgments, and because their Soul abhorred my Statutes. Any one, whether Jew or Christian, that shall consider well of this Prophecy, may know that the Sabbaths of this 43d Verse are not the same with the Sabbaths of Ver. 34. plainly, they are not the Shemittah Sabbaths, but the Jubilee Sabbaths, which the Land is now at this Day enjoying, and will enjoy onwards yet unto the 49th Jubilee. It is a Thing remarkable, that their Punishment should be measured thus by the Scale of Sevens in the Number Forty nine, both as it may refer to the Weeks of Pentecost, and Weeks of Years in the Jubilee. We will be bold to say then, That the neglect of these Jubilees, and Duties thereupon depending, in Conjunction with the greatest of spiritual Sins, killing the Prince of Life, under Pretence of Honouring Moses and his Law; and then afterwards resisting the Holy Ghost, by not admitting of the Convictions which they certainly had: These their Sins, being of the greatest Magnitude, are avenged on them with such a Dispersion, Desolation, and Subjection every where to the Nations with whom they sojourn, as will continue upon Them and Theirs, for the Term above assigned; unless God, for the Sake of that Elect People, (especially when they shall begin to cry unto him Day and Night) do shorten it a little.*

A a

Jubilear

Jubilear Years, i. e. 49 times 49, fac.  
 2401. Add all together  
 980  
 49  
2401  
 3430

The Clouds being all dispers'd, and the numerous Years of Penance now expired; what ensueth hereupon, is all of it Reconciliation, *Love, Peace, Joy in the Holy Ghost*. The *Mosaical Pentecost* had a Remembrance of the Law given upon Mount *Sinai*; this great *Evangelical one*, hath a Remembrance of *Mercy* only. Again, to the *Legal Pentecost*, that solemn and much celebrated *Feast of Tabernacles* succeeded, *Joh. vii. 37*. In the last Day, that great Day of the Feast, *Jesus stood, and cried, saying, If any Man Thirst, let him come unto me, and drink*. All their three Feasts had a respect to the Harvest which began in the Passover, was carried on at Pentecost, and was fully compleated and ended in this last of them, called therefore the *Feast of Ingathering*, *Exod. xxiii. 16*. The like we may observe in the *Anti-type*, that the Close of all, is a *Feast of Tabernacles*; for lo, the *Tabernacle*, the Lord I mean, whose Name is the *Tabernacle*, as well as the Branch, hath pitched his Tent among Men, upon which a most pleasant Scene of Peace en-  
 fues,



fues, every where without the *City of the Great King*, on all the Sides of *Salem* round about, (*Salem* now become a City of Holiness, a *Vision of Peace*.) The innocent People are housed in Booths and Arbours, and, O blessed Sight! *Brethren* are seen to *dwell together in Unity*.

Further yet, it is a Feast every way of *Ingathering*, first spiritually understood, as thus: The Fruits of *Christ's* precious Blood-shedding are now gathered in, and feasted on to the full by *Jew* and *Gentile*; it is so too, *Literally* understood, in *Nature*, and in *Fact*; for now the Fruits of a Paradisaical, new-created, and new-hallowed World, are gathered in with pleasant Toil, the *Labour of the Olive* is great, the Rocks even melt with Honey, the little *Hills flow every where with Milk*, and overladen Mountains drop sweet Wine, Joel iii. 18. A mighty Shout is heard among them that tread the Grapes, whilst all the merry Instruments of Musick are turn'd to *Gittith*, and Songs of Praise resound from Hill to Hill. At this great *Feast of Tabernacles* there will be Wine, *Isa.* xxv. 6. Comp. *Matt.* xxvi. 29. *The Fats shall overflow with Wine*, saith *Joel*; to which good *Zachary* addeth also the Fruits of the Fields, *cap.* ix. v. 17. *For how great is his Goodness, and how great is his Beauty, Corn shall make the young Men cheerful, and*

*new Wine the Maids, but absit verbo censura, this new Wine (since it would burst the old ones) shall be put into new Bottles, Virtue shall be safe, Sobriety will be preserved, what shall I say more? Love's Royal Banner is set up, Cant. ii. 4. He brought me to the Banqueting-house, and his Banner over me was Love. Every where the Voice of Joy and Salvation is in the Tabernacles of the righteous; why? Because the Right Hand of the Lord hath done so valiantly. The Right-hand of the Lord, say they, is exalted, the right Hand of the Lord hath brought great Things to pass. O give Thanks unto the Lord, for he is good: for his Mercy endureth for ever.*

*O give Thanks unto the God of Gods: for his Mercy endureth for ever.*

And now that I am brought to the Conclusion of a difficult Undertaking, and somewhat bold Assay, especially for one so insufficient, and at the same time necessarily conscious of it; I will, however, (now that it is done, and can't be undone) take the freedom to wish my Book a kind Reception with Success, so far forth at least, as it may appear to have discovered any sacred Truth, or in any reasonable Fashion to have comported with the Title of *Strictura Lucis*. If these Labours of mine should contribute ought to the Opening any Scripture Prophecy,

or

or discerning the true Scope and Intention of any Mystery therein contain'd; I desire humbly to ascribe it to Him, who is the Fountain and *Father of Intellectual Lights, in cujus Lumine videbimus Lumen.* If, on the other Hand, I am out in some of my Notions, I hope there will not be found a Majority of Falshoods, or small Volume of Mistakes; at the worst *put* of all, I have one *Solamen* in reserve, which is, that far greater Men, and much more learned than I am, or pretend to be, have fail'd in high Attempts.

For a farewell Clause, (especially since it suits pretty well with my own Thoughts in the present Case) I will borrow a few Lines from Dr. Fairfax, a Man of Sense and Humour, who wrote *The Bulk and Selvedge of the World*, and in reference to such his *Performance*, deals in a frank and open manner with his Reader, as follows:

‘ But if any Man ask me what I think  
 ‘ on’t my self? I answer, the very same  
 ‘ that I think of other Men’s Writings, and  
 ‘ that is, that they are the Writings of  
 ‘ Man, and nothing more, writing and  
 ‘ miswriting mingled together. Only I  
 ‘ can say, the Writer is neither Green,  
 ‘ nor yet very Grey. So though the  
 ‘ Reader may fear he shall find little that  
 ‘ is full Ripe, I hope he will find less  
 ‘ that is altogether Raw. I love to speak



' soft for my own sake as well as others.  
 ' I do believe too, saith he, if I had kept  
 ' it longer, I could have drawn it up  
 ' better, but that bates no sway with me  
 ' so to do; for then the only Day of its  
 ' coming into the World, must have been  
 ' the Day of my going out of it. Not-  
 ' withstanding, though I don't believe  
 ' 'tis the best that can be done, or the  
 ' best that I could do my self, yet it is  
 ' rid of as many Mislikes, as I could strike  
 ' out at twice Reading; and I did not  
 ' think it worth while to read it again  
 ' to find more.

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## POSTSCRIPT.

**I** Do here subjoin a Thought or two,  
 which coming, as I may say, out of  
 due Time, (*i. e.* after my Papers were  
 sent to the Press,) must therefore have  
 this Place or none.

In the final Desolations of God's Peo-  
 ple, foretold by the Holy Prophets, par-  
 ticularly *Daniel*, cap. ix. v. 26, 27. there  
 are three very remarkable Events, and  
 those distinguishable from each other. 1.  
 The Taking of their City, and the Burn-  
 ing of their Temple. 2. The treading  
 down of the *Host*, or Body of the *Jews*,  
 in the Provinces, Towns, Cities, *Empo-  
 riums*,

*riums*, and all the chief Places of their Resort and Traffick. 3. The Dissemination and Dispersion of them among all the Nations and Kingdoms of the Earth, for a *Testimony*, and that they may be *Witnesses* of the Divine Wrath. Accordingly, when the Time was come for *Judgment to begin at the House of God*; it pleased him to appoint Three of the most mighty of the *Roman Emperors* to kill and slay, to Humble and bring down to the Dust, and *Lastly*, to scatter, and cast abroad as it were the poor Remainders of *Jacob's Seed* into the four Winds of Heaven.

The Destruction of *Jerusalem*, and her Temple, was *Vespasian's* Work; the *treading down of the Host*, we may, with a very good Show of Truth and Reason, impute to *Trajan*; and we know that their *Dispersion* was fully and compleatly effected by *Hadrian*, who, after that he had slain prodigious Numbers of the *Jews*, fighting with a certain Desperation; did by an *Edict* of his, confirm'd also by the Senate, expel them out of the Land of *Judea*, and upon pain of Death, forbad them, so much as from the top of Hill or Mountain, to look towards *Jerusalem*.

In proof of what we attribute to *Trajan*, namely, *The Conculcation of the Host*, I offer these few Notes: As the *Jews* Rebellion in that Emperour's

Reign was a very great one, a kind of general Insurrection; so verily the Execution which followed thereupon was as great and universal, wounding them every where, and reaching to the very Heart. *Pedromexia*, a *Spanish* Writer, saith, in his Life of *Trajan*, when the Emperour understood of this great Rebellion and Cruelty, He, as a just Prince, willing and desiring to give condign Punishment, according to the Quality of the Crime; he sent Captains with sufficient Companies of Soldiers into divers Parts, to put to Death the *Jews* which they should find in those Countries before named, *Cyrene*, *Agypt*, &c. or in any other whatsoever; which they affirm, was the greatest Execution and Punishment, that ever was done in the World, God permitting the same for their Stubbornness and Obstinacy. Our great Historian Dr. *Howel's* Account of it is this; Vol. i. Pag. 885. In the mean Time while he was thus employed, viz. in his Expedition against the *Agareni* in *Arabia*, the *Jews* supposing him intangled in an inextricable War, perswading themselves also, that by the late dreadful Earthquake at *Anricch*, and neighbouring Places, the Ruine of the *Roman* Empire was portended; moreover, imagining that from the first Year of *Cyrus*, to this present, had passed but four hundred and eighty



eighty three Years, and consequently that  
 but one of *Daniel's* Weeks was unfulfilled,  
 entred into a Conspiracy, and made in-  
 credible Slaughter of the *Romans*, using  
 in several Countries, some say several  
 Captains, whereof yet *Barchocab* was  
 chief. The Fury of this Rebellion fell  
 upon *Egypt*, *Cirene*, and *Cyprus*; and  
*Dio* tells us, that about *Cyrene*,  
 one *Andreas* was their Captain. The  
 manner of their Outrages they committed  
 both upon *Greeks* and *Romans*, was as hor-  
 rid as the Facts themselves, though these  
 horrid beyond all Belief, if they had not  
 been related by most credible and impartial  
 Writers. From the Head they sawed them  
 downwards, they cast them to wild  
 Beasts, caused them to fight and kill one  
 another; they eat their Flesh, besmeared  
 themselves with their Blood, and wore  
 their Skins. In and about *Cyrene* perish-  
 ed by this means two hundred and twen-  
 ty thousand Men, and in *Egypt* and  
*Cyprus* two hundred and forty Thousand;  
 upon which Account, in the Time of  
*Dio*, it was not lawful for a *Few* to  
 come into *Cyprus*, if he entered there,  
 he was presently slain. *Trajan* resolved  
 to prosecute them throughout his Do-  
 minions, not as Enemies or Rebels, but  
 as Creatures noxious to Humane Society,  
 and that with Revenge sutable to their  
 Crimes; and for this purpose sent *Mar-*  
*cus*

*cus Tubero*, with a great Power, both by Sea and Land, who neither in a short Time, nor without cruel Hostility, finished the War; But he slew many *Myriads* of the *Jews*. Their Carriage in the West made the Emperour suspect their Brethren in *Mesopotamia*, whereupon he commanded *L. Quintius* to banish them that Country; and he joining Battle with them, slew also a vast Number. Thus far *Howel*. See likewise *Dr. Jackson*, Tom. 1. Lib. 1. cap. xxvii. This may well pass for the *treading down of the Host*, for the Strength of the *Jews* was in this great Action certainly broke, *Fortitudo Conculcata est. vulg. Lat. Dan. viii. 13.*

*Coroll.* If the critical Time of the *Host's being troden down*, is to be reckoned from that great Action of the Emperor *Trajan's*, which was about *A. D. 115.* then we have brought this wonderful Salvation, expected both of *Jews* and *Christians*, nearer by 18 or 20 Years; which is some, although it be but a little Consolation to great Expectants. Allowing this new Computation, (for before we reckoned from the 33d or 36th of *Adrian*) the Punishment of God's People will mightily abate, if not end, and their Redemption be, or begin to be, *A. D. 2415.* As thus: The *Palmoni* saith, *Dan. viii. 14.* That the *Sanctuary and Host* is given to be troden under Foot 2300 Days, counting which

which time from *A. D.* 113. it makes the Period of 2415 Years; then probably begins the Restoration of *Israel*, altho' it may not be accomplished till *A. D.* 2455. *The Abomination that maketh desolate* is to continue no longer in Power and Prosperity than 1290 Days, *Dan.* xii. 11. yet, *Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty Days.*

*Coroll. II.* The forementioned Computation of ours doth accord well with that renowned Prophecy of *Moses*, *Lev.* xxvi. ver. 14, *ad* ver. 29.

*Pos. 1.* In this chap. there is mention made of *four Sevens* precisely, and no more, as *v.* 18. *v.* 21. *v.* 24. *v.* 28.

*Pos. 2.* The Holy Spirit doth hereby evidently and significantly shew, that there would be a *Gradation* and increase of their Punishment, in Proportion as there should be a *Gradation* and increase of their Sin.

*Pos. 3.* By the *Fourth Seven*, ver. 28. is shewed, how long the Time should be continued of these Exiles and *Wanderers*; or what, and how much should be the *discrete Quantity* or Measure of that Punishment, that Vengeance which should be taken of them, for their last and greatest Sin. To give you a *Scheme* of the Matter, according to my Apprehension, it is thus: The *Gradus* of the first Punish-



Punishment, after a Non-proficiency by Admonitions, and in case there be no Reformation upon former Corrections, is 7. The second *Gradus* is 7 times 7, *i. e.* 49. the third *Gradus* is 7 times 49, *i. e.* 343. The fourth *Gradus* is 7 times 343, that is, 2401. Lo this is the Scale of Vengeance, and these the Steps, and Strides, by which she followeth after Sin until she overtake it, (<sup>a</sup>) as it is written, *Zach. i. 6. But my Words and my Statutes*

<sup>a</sup> The Jews having obstinately resisted the Power, and sinned against the most evident Light of the Holy Ghost, are thereupon left in Darkness, and a kind of *Shadow of Death*, in which sad State of Reprobation, (reckoning either from the Destruction of Jerusalem, Conculcation of the Host, or Final Dispersion of their Nation,) they must continue for the Space of Forty nine Pentecosts of Years. By a Pentecost, I understand one single Forty nine Years: whence it appears, that through the Accumulations, and Augmentations of their Sins, the measure of their Punishment being now filled, it is swell'd up, and risen to Forty nine such Pentecosts, *i. e.* to two thousand four hundred and one Years. This Harmonizes exactly with that last Punishment which God threatened to inflict upon them, *Lev. xxvi. 18.* which is plainly prov'd, in that Forty nine times Forty nine, makes the same Number with seven times three hundred forty three, *i. e.* 2401.

$$\begin{array}{r}
 343 \quad 49 \\
 7 \quad 49 \\
 \hline
 2401 \quad 441 \\
 196 \\
 \hline
 2401
 \end{array}$$

Israel shall not, cannot outsin the Mercy of their Good God; but what the *Psalmist* saith of that People, shall be verified unto the last.

Thou answeredst them, O Lord our God, Thou wast a God that forgettest them, though thou tookest Vengeance of their Inventions. *Ps. xcix. 8.*

which

*which I commanded my Servants the Prophets did they not take hold of [in the Margin] overtake your Fathers? However, as God did not proceed beyond the fourth Generation, against them that hated him; so neither doth he here exceed or go beyond the fourth Vengeance, although the Degrees thereof be terrible to think upon, yet, at the worst, it is on this side the  $\mu\upsilon\lambda\alpha\iota\acute{\alpha}\delta\epsilon$ , and we may truly affirm that still it is Measure, and is not destitute of Bounds, agreeably to that of the Prophet *Isaiab*, cap. xxvii. 7, 8. *Hath he smitten him as he smote those that smote him? or is he slain according to the Slaughter of them that are slain by him? In Measure when it shooteth forth, thou wilt debate, &c.* He pruneth the Vine, *Joh. xv. 2.* he cutteth off (how large and how many soever they be) the luxuriant or unfruitful Branches, yet with so skilful and careful a Hand, as not to spoil or destroy the Vine it self; therefore, to prevent such utter Destruction, he with his rough Wind removeth the oppressing Enemy, (for this is the truest Version of the *Hebrew*) when the due Time for it is come, as with the stiff blast of a tempestuous Wind, he sweepeth down the Wicked, who for this reason are said to be *driven away, and chased as the Chaff of the Mountains*, *Hof. xiii. 3. Prov. xiv. 32. Isa. xvii. 13.*  
 But*

But in the mean while, and till this great Thing be brought to pass; a Cup of Wrath Divine is put into their Hands, which, however deep it is, must be drank off unto the very Dregs. *Jerusalem* hath filled her *Ephab* of Sin, and the Lord being a jealous God, hath filled his *Ephab* of Punishment; what then remaineth to be done? what in this sad Case is to be said unto the Preserver of Men? *I will bear the Indignation of the Lord, because I have sinned against him, until he plead my Cause, and execute Judgment for me: he will bring me forth to the Light, and I shall behold his Righteousness, Mic. vii. 9.*

*Pos. 4.* This fourth Vengeance is that heaviest of Prophetick Burdens which the condemned *Jew* at this Day laboureth under, and must so labour on, till *that which is determined be poured upon the Desolate, Dan. ix. 27.* that is, till the Period of 2400 Years, *plus, minus,* be elapsed,

*Coroll. III.* Upon the whole then, it may now appear that the Difference of Time between 2401 Years, 2415 Years (*viz. our Computation from Trajan*) is not so great as that it should invalidate any of our Positions; for I perswade my self that the more Learned, if they be no less candid Sort of Persons, since they well know the Difficulties that occur  
in



in the adjusting of *Chronology* to a Year, not to say Years; will not therefore look too scrupulously, nor judge too censoriously in a Matter which hath exercised the Wits, and tried the Strength of the greatest Scholars.

*F I N I S.*



(388)

the adjusting of Chronology to a Year,  
not to say Years; will not therefore look  
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sistently in a Matter which hath exercised  
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FINIS

